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THE NEW-CHURCH REVIEW

A QUARTERLY JOURNAL OF THE CHRISTIAN THOUGHT AND LIFE SET FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

APRIL, 1909.

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THE

NEW-CHURCH REVIEW

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A REVELATION FROM GOD TO MAN THE COROLLARY OF CREATION.

IN a former paper on the subject of the relation of the spiritual universe to the natural universe, it was the endeavor to show how the sequence of end, cause, and effect rules throughout creation by a vast series of discrete degrees, which are not to be confounded with those known as continuous. It was observed that though creation as an end began from God, the causes, in their descent, could produce no effect until a basis of reaction was provided. This was done when the atmospheres ultimated, and closed in the extreme circumference of inertia, or matter, from which their activities, by stimulating reaction, developed creation from its lowest initiaments into the fixed forms of nature, under the limitations of space and time.

It was also shown that these forms were developed in a rising series until the world was prepared for man — the being for whom all was designed — who differed from instinctive animals by possessing the divine gifts of liberty and rationality, with the capacity for eternal life. Further, that though the natural universe was, by its limitations, unsuited for the eternity of life in a natural state, it was perfectly adapted, and intended by the Lord, to serve as the breeding place for heaven; which,

being unlimited, has capacity for the reception of all who shall leave the natural universe to all eternity. Thus does creation emulate the infinity of the Creator, whose love for man can never be satiated.

It is now proposed to show in what manner God has revealed Himself, and has, throughout the ages, adapted His Revelation to the state and condition of mankind.

There is much confusion in the world to-day regarding the Bible. Certain critics treat it merely as an interesting archæological curiosity, and devote their efforts to discover doubts as to authors and periods on the whole collection of books from Genesis to the Apocalypse. To these there is no indication of a Divine Author in any portion.

Another class, whose profession is religion, and the Bible their authority for what they teach, are unable to defend their faith in its Divinity against the critics, who have reduced its value as evidence on divine things. Hence they find no rock on which to stand for its defence; but all seems miry clay. They are unwilling to admit that it is altogether illusory, and claim some kind of diluted inspiration in its pages here and there, but no further than would be the case with any enlightened writer of those ancient periods.

A third class is to be found among simple Christians who reverence the Bible as divinely inspired, though they cannot explain in what way. These formulate their doctrine from its clear teachings, for the guidance of their lives, and leave the critics on one side as irrelevant to the question altogether. It is therefore our duty in these conditions to make an honest and careful inquiry into the matter.

As there is no possible ratio between infinite and finite it must be evident that there could be no immediate and direct communication between God and man. No man could see His face and live; no human understanding could exist under the consuming refulgence of His Wisdom. God must therefore have placed a defence over all His glory, in order that man should be enabled, in some finite degree, to receive His revela-

tion. This was represented by the mode of the revelation of the Word of the Ten Commandments on Mount Sinai, when bounds prevented the people from coming near; when there were thunders and lightnings, and the whole mountain quaked and smoked as the smoke of a furnace, because the Lord descended in fire. Then was given the revelation of the Ten Words, written by the finger of God on tables of stone; and when Moses came down from the mount his face shone, so that he had to veil it when speaking to the people.

This description, in its details, shows the manner in which revelation is covered and defended, to reduce its external form to meet the receptive capacity of men. In this instance they were a degraded people, who, during their slavery in Egypt, had lost all knowledge of the true God and become immersed in Egyptian idolatry, but who were destined to be, under a miraculous dispensation, the means of ultimating the revelation of God to man, by their history and writings. Of this, their use by the Lord, they were supremely ignorant; but they had been prepared by Him and made suitable, as being the lowest grade mankind could ever reach; therefore the Word, thus written, would include all to whom the revelation was to be made.

It is intended further on to show more particularly the order of Divine Revelation to man; it will therefore be necessary to trace its course as far as possible from the beginning of human existence on this earth to the present time. To do this the necessity for such revelation must first be shown, and next how it had to be effected.

If there had been no revelation of the existence of God it would have been impossible to originate the idea of one. Some men may surpass their fellows in power, but would be known to be only men, to be obeyed or resisted as necessity required. But none would think of investing them with such attributes as infinity, eternity, omnipresence, etc., for they could not evolve ideas of conditions so far beyond their own. There is also nothing in nature to suggest the idea of existence after

death, but rather the contrary; for even now, though the idea is generally existent, there are still found some who deny it altogether. Even among spiritists, who pretend to hold communication with the dead, many are found who deny the existence of a God, as well as of a future life.

Nevertheless, there is an idea of God prevailing everywhere. It matters not how erroneous it may be; for, even in its lowest form, it is associated with the possession of superhuman powers; and also with invisibility and a kind of omnipresence that could not have been suggested by anything in nature. Even the wonderful operations of nature could not, of themselves, evolve the idea; although, once given, it would readily spread to include the vast and the inexplicable. This would be especially the case where ignorance of the nature and attributes of God existed, as with the uncivilized; and, sad to say, even among the enlightened nations of the world at this day, not excepting some so-called Christians.

The Holy Bible, whose title as God's revelation of Himself to man is impugned, is still of such undoubted antiquity, and contains the only extant information relative to the religious states of mankind in the earliest ages, that we refer to it as the authority to prove our case, even with those who may not recognize its real Divinity.

The first eleven chapters of Genesis are an allegorical account, in historical form, of the regeneration of man into a state of heavenly innocence and peace, with his subsequent defection by successive states to a terrible consummation of evil described by the flood. Then follows the separation of Noah, with a sequence of further deteriorating generations; until with the call of Abram actual history begins, in which are accounts of real individuals and nations, and of historical circumstances and facts. It will, however, be evident that while many matters that would certainly have been recorded by the average historian, are either not referred to, or lightly passed over, others of an apparently trivial character are developed with much elaboration. This peculiarity is due to conditions to which we shall have occasion to refer later on.

The account of the creation or regeneration of man into a state of perfection in the innocence of wisdom, is allegorically described in the six days, or states, of his progress from a condition of chaotic darkness and ignorance, through the rising degrees of the microcosm up to the full stature of man, when it is said, "So God created man in His own image, in the image of God created He him; male and female created He them." The six days of creation represent the states of labor during which progress was made from the infantile state of the innocence of ignorance of the first church among men, up to the perfected state of the image and likeness of God, or the innocence of wisdom, with dominion over the rest of creation, that is, over all his own thoughts and affections. The seventh day, on which it is said God ended His work and rested, represents the perfect state of peace and rest after the labors of life had been completed, when the whole man was blest and sanctified.

This church, called the Adamic or Most Ancient Church, was perfect before God, who saw all that He had made, and behold it was very good, its state being symbolized by the Garden of Eden, in the description of which every word is full of deep, interior meaning. At first the tree of life was in the midst of the Garden, representing the acknowledgment that all life was from God alone. There was also another tree of the knowledge of good and evil, representing the appearance that man lived of himself; for such appearance was, and is still, necessary, or he would not otherwise be able to use his Divine gift of freedom and rationality by acting as if entirely of his own volition, but at the same time in the interior acknowledgment that all his power to do so was from God. Afterwards, when the forbidden fruit had been eaten, the tree of the knowledge of good and evil is mentioned as "in the midst of the garden," to indicate that it had usurped the place of the tree of life, by man's accepting the appearance as the reality. This is described, allegorically, by the serpent tempting Eve, who then caused Adam to eat; which represents the subtlety with which the sensual degree of man persuades him to confirm himself

by reasonings, in the appearance that his life is his own, thus making himself "as God."

In the first ages of the Adamic or Most Ancient Church — known in tradition as the golden age — the knowledge of God and His laws was the subject of direct intercourse with angels. Such a state is indicated in the early chapters of Genesis. It did not, however, persist; and mankind commenced a gradual course of deterioration described by the successive patriarchs after Adam, until the corruption was such that the race perished in the cataclysm which terminated the Most Ancient Church. It was followed by another dispensation, represented by Noah and his family, and adapted to the lower state of mankind.

The Noetic churches were acquainted with the relation between nature and spirit, and saw in the objects about them representatives and correspondences of the things of heaven. Hence they possessed a written Word, formed from the knowledges of these things, derived from the Most Ancient Church, which they succeeded; and they also made representations of natural things, which they placed in their groves in which they worshipped, to remind themselves of heavenly subjects. These churches were spread over the East among the nations there; but in course of time they fell away from the truths they had at first acknowledged, and instead of seeing in their statues and ritual, representatives of spiritual things, they began to look on them as holy in themselves. Thus came idolatry and sacrifices to their idols, and at last even human sacrifices, so that the practice was almost universal at the time of Abram, who, when apparently commanded to sacrifice his son Isaac, evinced no repugnance to the terrible rite, and had actually put forth his hand to slay him when he was stayed by the Lord and a ram substituted.

Mankind, however, sank still lower in evil; and the history of Jacob and his twelve sons, and of the tribes derived from them, as given in the Bible, is a convincing record of their evil state, which is emphasized by the prophetic fulminations against them, as well as by the condemnation by our Lord in the Gos-

pels. During their captivity in Egypt they had lost all knowledge of God, and were mere idolaters, cruel, evil, and profane, and full of pride and self-conceit. Even in the presence of all the wonders of their deliverance they showed nothing but evil and resistance to good. The passage of the Red Sea with the destruction of the Egyptians had only a brief effect upon them; and at the first difficulty they would have gone back to the flesh pots of Egypt. The Lord therefore caused them to wander forty years in the desert, till all over twenty years of age had died, before they were allowed to enter Canaan.

They still continued to grow worse, till, at the time of the first Advent there was nothing left to save the whole world from spiritual destruction. Therefore, as said by Isaiah, "And He saw that there was no man, and wondered that there was no intercessor, therefore His arm brought salvation to Him, and His righteousness it sustained Him." And in the Gospels their debasement was complete and final; for they ultimated their evil state in the rejection and crucifixion of the Saviour.

Yet in spite of their sensual and corporeal nature, nay, even by means of it, they could be utilized by the Lord as representatives by whose history the Bible could be written; and by means of a miraculous dispensation, adapted to prepare a revelation to serve all mankind, to conjoin earth to heaven, and all to God, which would endure forever, settled in the heavens as the Word of God in its ultimate form.

Without some church on earth where there is the worship of God, connection with heaven would be broken off and mankind would cease to exist. The Lord has therefore provided that when one dispensation comes to an end another to follow it is established. Thus when the Most Ancient Church perished it was succeeded by the Noetic, or Ancient Church, which was of a more external character, but suited to the genius of its members. This also fell away from the truth, and its consummation is described under the allegory of the tower of Babel and the confusion of tongues.

Then followed the call of Abram, who was an idolater and

not unused, apparently, to human sacrifices, as was shown by his readiness to immolate his son Isaac, in the belief that it would be well pleasing to God whose true name he did not know. His ignorance of God did not, however, hinder his serving in a representative capacity; for the church which was to be founded on his seed, was not to be a representative church as the two former had been, but merely the representative of a church by means of a ritual, of the meaning of which they were profoundly ignorant, but which was divinely ordained to represent, by correspondences, all the particulars of genuine spiritual worship. The Ancient Church had perverted their knowledge of correspondences to magical uses, and also their sacrifices; but in the case of the descendants of Abraham, this form of worship with which they were familiar was modified and regulated in such manner, that while it agreed with their external sensuality of mind, it served as a means of conjunction with heaven during the down grade of the world, until, in the fulness of time, the Lord came on earth as the Word made flesh and redeemed man from the slavery of hell.

The Lord allowed the Israelites to remain in Egypt until they had entirely forgotten all the knowledge of the significance of the rites and mysteries of the Ancient Church from which they were derived. This was done to prevent them from the sin of profanation to which they would otherwise have been liable. Then, after they had greatly increased in numbers and were miserable under Egyptian tyranny, the Lord, by a miraculous Providence, delivered them, and formed them into a people whose history and literature should represent the Lord and his government in its internal sense, and in its external form constitute the Word as we have it to-day in the Old Testament, from which our Lord quoted continually while on earth, which he came to fulfil, and which He told His disciples treated of Himself throughout.

This Word was finally supplemented and completed by the history of the Lord's life and teachings when, as the Word made flesh, He dwelt among us. We read, in the Gospel of St. John,

that "the Law was given by Moses; grace and truth came by Jesus Christ." In its external form the Bible was modified by the character of the people through whom it was given, and thus suited to the lowest states of humanity. But the external of the Gospels was adapted to a higher state of human thought and affection, for the Lord by His teaching opened man's understanding to perceive things hitherto concealed within the hard and formal crust of the literal sense of the Law, but which throughout bore witness to Himself and His dealings with man, —all full of grace and truth.

The Gospels were not written in Hebrew as was the Old Testament, but in Greek to indicate the end of the Jewish dispensation and the commencement of the Christian Church with those whom the Jews counted as heathens or Gentiles; but who, like the Greeks and Romans, had advanced intellectually beyond them, and were more receptive of the newer light. It was not without this inner meaning that Pilate, unwittingly, was constrained to write and place on the Cross, in Hebrew, Greek, and Latin, the title "Jesus of Nazareth the King of the Jews."

By His life and death, His miracles, and the doctrines He taught, as narrated in the Gospels, our Lord established the new dispensation of the first Christian Church to supplant the Jewish dispensation, then consummated. But He also foretold that this would, like the rest, be brought to an end when He would come again in the clouds of heaven to establish a new and final church, represented by the new Jerusalem in the Revelation, a church which should continue to eternity, the end and judgment of the first Christian Church being the previous subject of the Apocalyptic prophecy. This primitive Christian Church was unlike its predecessors in the mode of conjunction with the Lord and heaven. Instead of direct communion with heaven as with the Adamic or Most Ancient Church, or by representatives and correspondences as with the succeeding churches, and with the Jews, it was instructed in the holiness of the Word and the Divinity of the Saviour,

and by this was effected a more interior conjunction, so long as they obeyed the teachings thence received. They had, however, a very superficial understanding of things, especially of the true ground of the holiness of the Word, and saw but little beyond the sense of the letter, on which they based their doctrines and developed the various sects that have deformed the world by their errors and conflicts.

When the Lord made His first advent in the flesh as a man, He so clothed and concealed His Divinity that though among men, as one of themselves, they were subject to no external compulsion to believe on Him, but only to their sense of love for His wisdom and goodness. Indeed, it was only after His ascension that they realized His Divinity, and even then only partially at first. But the second and final advent is altogether on a higher spiritual level. The first was to men in the corporeal and sensual degree, to whom all His teaching was in parables; and even when He explained these to His disciples, it was still in the parabolic form to suit their external perception. But the second provides that men should enter rationally into the truths of revelation and bring them into their lives and actions. Hence it is written: "Behold He cometh in clouds in power and great glory, and every eye shall see Him." And the Lord Himself said: "The hour cometh when I shall no more speak unto you in parables, but shall show you plainly of the Father. In that day ye shall ask in My name."

The clouds here spoken of are the clouds of the literal sense of the Word, in which He would come with power and great glory, for the Scriptures testify of Him throughout; and when opened, as to the inner sense, to rational perception, interpret the many things He had to tell His disciples, but which they could not bear then. This Second Advent of the Lord is now upon us. It has been, for a century and a half, gradually unfolding its effects upon the world, and is still developing its influence upon the minds of men. Its first results have been shown in the growth of natural science and philosophy to an astonishing extent; in the extraordinary disturbance of the

multitudinous sects of the Christian Church; in the revision and rejection of creeds and rituals; in the revulsion of religious thought, and the spread of secularism and infidelity, together with eccentric and frantic forms of new theology scarcely removed therefrom. The belief in a trinity of Gods has, with many, given way to a denial of any, so that men know not what to think or where to look for guidance, the more especially as the critics have invalidated the Word itself, so that they feel like the women at the Lord's sepulchre, and say with them: "They have taken away my Lord and we know not where they have laid Him."

But to them also the reply of the angels is still, "Why seek ye the living amongst the dead? He is not here; but is risen." The sepulchre represents the Word, enclosing the dead Christ; the great stone covering it and sealed by the authorities is the literal sense, which the clergy and the critics say is the only sense. This, however, is rolled away; "The Lord is risen indeed," and Mary is the first to see Him; as it will always be with those who love Him deeply and truly, even though at first they scarcely recognize Him.

Coincidentally with the great advance in natural science and discovery there has also been a quiet, but none the less a strong and permanent growth in the spiritual perception and acknowledgment of the Lord: "The sun of Righteousness, risen with healing in His wings." In the clouds of heaven — the literal sense of the Holy Word — He can now be seen by every eye that seeks Him; for the spiritual eye is the understanding, and His Second Advent is to the rational mind by opening the seven seals of the "book written within and on the back, close sealed with seven seals," that is, by opening the internal sense of the Scriptures, which teaches the unity of God in the person of the Lord Jesus only.

How, then, has this been accomplished? It could not possibly be done by the Lord making Himself again visible to the natural sight of men, for the natural eye is incapable of seeing spiritual things; and the Lord's words "are spirit and they are life."

His coming could only be effected by means of some man, suited in all respects for the service, whose rational principle He could illuminate to see and understand the internal sense of the Word, and present it rationally to the understanding of men. Such a man the Lord found in the person of Emanuel Swedenborg, whom He prepared from his birth for the purpose, leading him in all his studies and pursuits unconsciously, so as to form in his rational mind a basis of natural science and philosophy on which could be built up a receptive capacity for spiritual truths and experiences when his spiritual sight should be opened by the Lord. By these means he was to be fitted to instruct mankind in the doctrines of the inner sense of the Word, so that those who were able to receive them with love into their understandings should do so, and guide their lives accordingly. He never professed the least claim to have originated these doctrines of himself, but says that, "From the first day of this call I have not received anything that concerns the doctrines of this Church from any angel, but from the Lord alone while I read the Word." (True Christian Religion, 779.)

The doctrines thus given to the world were in no way advertised or forced upon their notice as is too much the practice in the world to-day. They were quietly published by him at his own expense, printed in Latin, so that naturally they appealed to but few readers; but of these some read with delight and studied deeply. Others, as a matter of course, treated his writings with repugnance, scoffed at and repudiated them. Lying scandals also were circulated of the writer, who was charged with insanity. All these things were to be expected, especially at first; but at the present time a more temperate feeling is expressed even by opponents. As a rule, however, those who write most against the doctrines, or who allude to Swedenborg personally, evince the most utter ignorance of both the man and his teachings. Nevertheless, those who study the latter — and to go deeply into them requires careful study — only see more reason to thank the Lord for the blessings and delight they receive from them, and find them confirmed in

every particular. Ignorance and falsity are the principal opponents of the truth, but it must prevail in the end. Indeed, a careful observation of the state of the religious world at the present day will prove that, apart from any separate organization, the main truth of the sole Divinity of the Lord is spreading more or less amongst the clergy. Many of the falses in the creeds are being rejected; tripersonal creeds and damnatory clauses are repudiated, and salvation by faith alone denied.

The Second Advent of the Lord is manifested by the opening of the inner spiritual sense of the Holy Word, thus proving its inherent Divinity and truth. The outer garments of the Lord were parted among the Gentile soldiers who were present at the crucifixion; and the first Christian Church, which was established among those Gentiles, has been ever since dividing these outer garments of the Word — the literal sense — and fighting and squabbling over their share of the spoil in deadly earnest, each sect claiming for itself to be the only guide to heaven and to be in sole possession of the truth. As to the vesture, the inner robe of the Lord — the spiritual sense clothing the inmost Divine — for this lots were cast, because it was woven throughout without seam, and could not be divided. This is now allotted to all who are willing to accept the blessing. The literal sense is like the flaming sword of the cherub in the East of the Garden of Eden, which waved every way to keep the way of the tree of life; it can be used to prove any doctrine that men may choose by accepting in part its apparent evidence only. In this way the Lord, by permitting external error, prevents interior profanation; while the spiritual sense, investing the Divine within, was thus guarded until in the fulness of time it could be provided for man to enter rationally into the mysteries of faith. That time is with us now, waiting only our acceptance.

Is there not something in this view that offers a rational explanation of the truly ineffable wonder, of the sustained and exaggerated interest that has been taken in the Bible by all, and which is, in the present day, stimulated in so unexampled

a degree? Never before has any one book affected so many minds. Even those who seek to falsify its sayings and to prove it to be merely human, have to say, as the officers, sent to discredit Jesus, by the Pharisees, said on their return, "Never man spake like this man." It has affected the whole civilized world in its language and in its policy. It has been printed and published to an extent utterly unparalleled by any human book, and translated into nearly every language or dialect spoken on the earth; and though what is called the "higher criticism" has mauled and maltreated it, yet it rules the world, and will do so still more strongly in the ratio in which it is better understood and appreciated.

The research and secular criticisms that are brought to bear on the origin and antecedents of the Bible, though based on erroneous principles and in ignorance of its real origin and Divine methods, are permitted by Providence, in order not to interfere with human intellectual freedom; they are nevertheless so controlled and guided in their action as to exercise little or no influence on the simple-minded Christian who feels in his heart a certainty of its holy supremacy. But the doubts and difficulties thus suggested have much disturbing effect on teachers of religion who, while they proclaim the Bible as their authority — and it is their only one — have lost their certainty of its divinity, and feel the ground of their religious belief giving way beneath them.

When errors of doctrine are recognized and repudiated, there comes a period of trial and temptation. Minds religiously inclined feel miserable in a state of doubt, and desire instruction and enlightenment. To such, when the Lord sees fit, a way is prepared for their reception of the truth. Some occasion or other that seems, perhaps, a mere chance, but is providentially occurrent, gives the needed opportunity, which, if utilized, opens a way for the light. There are also other uses served by these researches into external facts which may result in confirming or correcting versions; examining manuscripts, translations, and other matters which will certainly be of use to the

student of the Word as a Divine Revelation; for the more truly the literal sense is preserved the more perfectly will be perceived the correspondential relation to the spiritual truths within, which are based thereon.

Enough has, perhaps, been said to show the unique nature of the Word as a revelation from God to His creature, man. We have now, as proposed, to show that God acted, as he always does, by a series of discreted degrees in revealing Himself to man. In the case of the natural universe it was the creation of natural existences developing up to man as the natural lord of all below him. In the case of the Word it was the spiritual creation of man as to his interior nature, from a state of chaotic darkness and sensuality into the image and likeness of his Maker, and the spiritual Lord of all his desires and thoughts and actions,—this being what is described in the first chapter of the book of Genesis. In the first case man was made a microcosm, a complex of the natural universe; in the second, he is made a micro-ouranos, a complex of the spiritual universe, in which he will live forever, to perform the uses for which he is specially suited as an organic member of the Grand Man of heaven.

In natural creation the spiritual atmospheres closed in the ultimate of dead inert matter, from which, by reaction, the material universe was created. In the spiritual creation of man the reaction is from the lowest degree of his nature, which is the corporeal or bodily external of his spirit, connected with the outer world by the natural senses, and with his spirit by his natural mind and his interior or rational mind. This corporeal degree is the human proprium, and is peculiarly his own; for in it, in this world, he is most conscious of existence, and in it are concentrated all the hereditary tendencies towards evil derived from his progenitors on the mother's side, those from the father being interior. In this proprium are all the affections for sensual things, and all the proclivities to believe his life to be self-derived and thus to deny his God.

To reach fallen man, in order to redeem him from the over-

whelming power of the hells, the Lord assumed humanity in this very corporeal and sensual degree, and thus gave access to temptations from the hells who sought his destruction, and who, but for His Divine mercy, would have accomplished it, and that of all mankind. For this end the Divine had to be accommodated to the state of humanity, and to hide itself, as it were, behind the corporeal thus assumed from the Virgin; otherwise the hells could not have approached to tempt the Lord. For the Lord God is a consuming fire, before which none can stand; and His mission was salvation, not destruction. The Lord therefore came down as the ultimate, or literal, external of the Word, from which in all His ministry He quoted, and to which He referred His disciples as their guide of life.

During His entire sojourn in the world the Lord was in continual conflict with the hells in regard to hereditary evil from the Virgin; and in every case, from the Divine within, He conquered. In this manner He successively put off the maternal humanity, and in so doing infilled His own Divine Essence in its place, so that when on Calvary He said, "It is finished," the whole maternal humanity had been expelled and what was Divine alone remained. Hence He rose on the third day with His whole body complete, to the very corporeal degree of the Divine Humanity.

At this point it is necessary to consider the mistaken views on the question of the Lord's resurrection body, that have prevailed throughout the Christian world even to this day; that the Lord rose with His material body. The minds of men are so sensual in their conceptions that they can see no more difference between matter and spirit than of the same thing in a state of density or of extreme tenuity, the degrees between being continuous. Hence the absurd doctrine of the resurrection of the material body at some indefinitely postponed "judgment day." The degrees between, however, are discrete, as between thought and speech, cause and effect.

Man is a spiritual being both as to soul and body; but for the purpose of his preliminary life in this world, material sub-

stances are annexed to his corporeal external, which keep him subject to the limitations of time and space. As a spiritual being his life is sustained by influx from the Lord into the inmost degree of his soul, which is beyond his consciousness. Below this inmost is the rational degree of his mind, into which life and light flow from the inmost, when of his own will it is opened for its reception. This rational, in its lower degree, is connected with his natural mind, which receives ideas through the medium of the senses from the external world. In a state of order these ideas are rationally received, and if the rational degree is open to the light of heaven from within they become truly intellectual. But if not in a state of order the rational degree is closed above, and only open below, and the ideas are not raised above the natural and sensual degree of science; for the natural degree of the mind is so closely connected with the senses that of itself it can see by no other than natural light.

The corporeal degree is the outer external, or body, of the spirit, in connection with which the material body is formed and maintained through life in every part to the most minute protoplasm, continually removing what is effete, and supplying new matter from the food, in suitable form for every part, under guidance from the inmost of the soul within by means of the cerebellum. The corporeal body itself is not material, remaining continuously through life; but the material substances by which it is fixed in space and time are incessantly in a course of flux and reflux, so that they are never more than temporarily annexed to the man himself, and only maintained in the appearance of life by connection with the corporeal external of the spirit through which they are organized.

This corporeal, being the spiritual ultimate, receives its pabulum from the external world by means of the senses, the ideas from which are retained in its memory, either as mere sensualities, or, if entertained by the natural mind, as scientifics of natural things. These, in the rational mind, are invested with the further degree of natural knowledge and philosophy,

so far as natural light alone prevails, but become elevated as intellectual principles when the rational has been opened to spiritual light from above. Man's identity is therefore solely confined to his spirit, and never belongs to his material, earthly part, which being in constant flux and reflux is only a simulacrum of living substance.

This could be more deeply investigated with full confirmation, but space limits us for the present. We will now apply what has been advanced to the Lord and to the Word which testifies of Him. As already said, the Lord, in assuming humanity, derived from the Virgin the hereditary tendencies of her race towards evil; but as to His inmost was, from the first, Divine. In order that His Divinity might not be destructive, it had therefore been veiled in its descent to man by taking on, successively, the degrees of the three heavens, celestial, spiritual, and natural, until the lowest or corporeal degree was reached on earth, thus suiting His external to human conditions. These states were nevertheless, in Him, Divine and Infinite and absolutely sinless; but the infirm humanity from the mother was open to the most grievous temptations, which only the Divine within could overcome, and which was, therefore, the Divine motive in its assumption. Through this He could admit the attacks of the hells; and, as in every case He fully conquered, so at each step that degree of the maternal humanity was cast out, and the corresponding Divine humanity took its place. Thus, by degrees, the whole of the human from the mother was put off, and the human from the Divine put on, until at last it was fully glorified and made one with the Father.

During all this Divine process the corporeal degree was invested with material substances which served to retain the Lord in this world as the object of the senses of men as to His body. This material body was only derived from the Virgin while in the womb and until weaned; afterwards it was sustained by ordinary food, in connection with the corporeal body. The material body, which is in constant change from day to day, was never the seat of sin and had no hereditary

taint of evil. But, in proportion, as the corporeal of the Lord became glorified, the material external was modified accordingly, so that in the tomb it could no longer be retained, and the Lord rose with His own divinely corporeal body, which could only be seen by the spiritual eyes of the disciples, and, even then, not recognized when "their eyes were holden that they should not know Him."

When the Lord appeared to His disciples, "the doors being shut," they thought they saw a spirit; but He said, "Handle me and see, for a spirit hath not flesh and bones as ye see me have." This has been misunderstood to mean that the Lord rose with the material body, but so changed as to be destitute of material conditions. Such change was unnecessary; for, as we have said, the corporeal degree or body is the spiritual ultimate, forming its closest connection with the material world by means of the external senses. During man's natural life it is in this degree that he seems to himself to have his sole existence, unless by interior rational light he can realize the fact that this is only an appearance, and that all his life is from the Lord alone. When he does this the appearance is as strong as ever, but is truly comprehended, being that which gives him his perfect freedom of acting of himself, yet of acknowledging that his freedom is from the Lord. In this degree, by hereditary derivation, are all the sensual evils of humanity, so that it is evil throughout, "full of wounds and bruises and putrifying sores," and incapable of anything good and heavenly; for all that it possesses is the memory of things of sense and their delights.

In man this sensual proprium is, in fact, incapable of regeneration, and therefore unfit for heaven. It is, indeed, so inextricably connected with the material body that when flux and reflux cease at death, it dies with the body; but, from its semi-spiritual character, keeps the last remnants of materiality from instant dispersion, and shows its nature in prolonging decomposition and corruption. It is said in the sixteenth psalm, "Neither wilt thou suffer thy holy one to see corruption."

Our Lord therefore rose with His whole body complete, having glorified even this lowest and most external spiritual degree, which in man is the medium of all corruption of mind or body. Hence the Lord said "a spirit hath not flesh and bones as ye see me have"; for His words were spirit and life, and "flesh and bones" correspond to the human proprium of the evil and the false, which, as said above, with man dies with the body, but being glorified and made Divine by the Lord, He is now, as he declares, "The First and the Last."

The order in which the Word has been revealed to man is identical with that in which the Lord "bowed the heavens and came down for our deliverance." The Infinite Divine Truth could not be communicated to finite man directly, as its effect would be utterly destructive, instead of being — as it is intended to be — constructive: to give life, not death. The Lord therefore veiled His Truth by successive discrete degrees of descent, down to the lowest level of human infirmity, each lower degree containing within it, as its soul, all the higher degrees which it covered; therefore in its most exterior form, as we have it in the world, it is the continent and basis of all the degrees within, even to the Divine Itself. The same Divine Word is therefore a revelation to the whole spiritual universe, and exists and is known and comprehended in each of the heavens in accordance with their respective states of goodness and truth. Truly said the prophet Isaiah, "Verily thou art a God that hidest thyself."

Swedenborg expresses the same idea where he says, "All truth, with men and with angels, is only the appearance of truth; pure Truth is with God alone." Hence it is that in the literal sense of the Word we find the most external appearances which it can present, but which are yet suited to every human capacity, from the lowest to the highest, from the evil to the good, from the simple to the wise, from the infant to the old, from the sorrowing to the happy. In parts of it, as in human life, evil and sin seem predominant; in others holiness and blessing; but all who have ever sought in its pages for instruction and guidance, in humble faith in its holiness, have found that

which they wanted. Men have for their own ends perverted parts, and have thus made it a source of contested and conflicting doctrines; but it is still the Word of God, supreme and unchanged by such maltreatment. Where misunderstanding is due to ignorance or simplicity, it is not condemnatory, as would be the case of wilful perversion from an evil motive.

Inasmuch as in thus revealing Himself to man the revelation is inclusive of every state from the lowest to the highest, we can see the truth spoken by the psalmist, "For ever O Lord thy Word is settled in heaven." For, just as the natural universe is the foundation on which the spiritual universe is based, without which it could not exist, so is the Word as known on earth the foundation on which the Word in the heavens rests, and without which it could not continue. It thus forms the means of conjunction between the church on earth and the church in heaven, and through it, with the Lord Himself. Therefore the reading of the Bible here, especially by children, in its natural sense, is perceived in heaven by the angels in accordance with their special states. We may therefore see also that not the least of the literal sense reaches even the lowest degree of the heavens, but only the corresponding sense suited to that degree, so that the names of persons, places, and things that occur in the external of the Word do not appear, but instead of them the principles and things which are represented.

The vast and illimitable nature of this subject cannot be followed out more fully here. It has, indeed, been barely hinted at; for it includes in its scope the entire relation of God to man, and of man to God throughout the universe. We will, however, in concluding, point to another relation to the Lord in regard to the material in its connection with the corporeal. In the first place, in order that the Word on earth should be a permanent basis for the Word in the heavens it is necessary for it to be, in its external form, a fixture, subject to the limitations of time and space; it has therefore to be provided with a materialized external annexed to its corporeal. In the second place it should be absolutely exempt from destruction in its material form, either by accident or design. Under the Divine

Providence these things have been fully and perfectly secured, although its enemies have been many and persistent, even among so-called Christians, so that when copies were few and costly they were confiscated and burnt, and those who read it were condemned; yet its spread was stimulated and its use increased. Then arose the printer, and copies began to be multiplied still faster and more cheaply than by manuscript; and since the beginning of the nineteenth century, when the wave of the Second Advent was rising in the world, the British and Foreign Bible Society was established, followed by others in other countries, by whom it has been spread abroad as seed on ground prepared, more or less, for its reception. Some may have fallen by the wayside, some on stony ground, some among thorns; but we shall find in the end that most has fallen on good ground, and the produce will be thirty, sixty, and a hundredfold. The Divine sower gives opportunity to all, but the result depends on the receptive state. The British and Foreign Society have maintained the purity of the seed they have cast on the waters by issuing the Book in its pure and simple state, free from gloss or commentary, and have translated it into most of the spoken languages of the world. Its permanence is thus assured in the most complete fashion, to say nothing of numerous other agencies for its sale and distribution.

This material permanence forms, however, no part of the Word itself, which remains, and will ever remain, one and indivisible. Its material part is constituted of parchment, vellum, paper, print or writing in various natural languages, as understood by different nations of the earth. It is subject to wear and tear, and is in constant course of renewal, as in the case of man's earthly body. But the literal, natural sense, which is the corporeal degree, remains the same throughout. The Apostles at Pentecost, filled with the Holy Spirit when speaking to the assembled multitude, were understood by each in his own tongue; so does the Word speak to every man. Thus, through the ages, has God's revelation progressively reached mankind, protected by Him continually, and suited to every state.

J. B. KEENE.

THE MEANING OF LIFE IN GOETHE'S "FAUST."

(Concluded.)

THE January number of the REVIEW contained the first part of a critique on Goethe's "Faust," considered as the expression of that poet's conception of the nature and destiny of the human soul, and especially with the object of showing how deeply his mind was imbued with the teachings of Swedenborg in this direction.

In treating of the relation of Faust and Mephistopheles we saw that they represent those opposing sides of character which are the poles on which every human life revolves. Faust is the type of that factor of the soul which connects it with God, the instinct and aspiration heavenward; Mephistopheles, of the opposing factor of the selfish and carnal nature, "the spirit that denies," the negation of Spirit and of Good, forever striving to defeat man's higher endeavors.

In one aspect of his relation to Faust he embodies the hells, with which man is, on his lower side, necessarily associated, and from which, in the earlier stages of progress, he largely derives his life. But he also personifies the sovereign intellect of man as allied to his carnal and selfish loves, the complex of those natural and sensual capabilities and faculties by means of which alone the soul acquires those basic knowledges which serve as the foundation for its higher development. He is to be the cause of Faust's sins, failures, miseries, but he may be also the agent of his progress into the light.

Thus the compact between them is the symbol of that league with the evil by means of which every soul must achieve its destiny. Mephistopheles, the world-power and talent, is to be Faust's companion through the world. He is to perform his every bidding until he shall express himself as satisfied.

For Faust's hope of salvation is in his ceaseless upward striving and when he becomes willing to abandon himself to the persuasions and satisfactions of the senses, the devil is to have final and complete possession of his soul.

Faust was presented to us as the aspiring student, the man who crucifies the flesh in his effort to attain, through scholarship, to those spiritual altitudes in which his soul shall find the supreme and eternal realities; not the hoary-headed old man of the theatrical versions of the drama, but a man in the medium prime of life. He has intellectual visions of those lofty realms, which he seeks as the fountains of existence, in which the soul is to find its peace. But he is not yet ready for vital and permanent association with the higher spheres. The lower nature has yet to be subdued. The world has yet too strong a grip upon him, and the obscurities of the flesh shut out the higher light. Rebuffed and discouraged he falls back upon and yields to the influences of the sensual nature, now presented to him in the form of Mephistopheles. The tempter weaves about him an enchanting spell and the phantoms of sensual joy gather and beckon.

Yet it is not for joy that Faust is seeking. It is for experience, knowledge, to be sought no longer in books but in the world of men. The study door closes behind him. A world of enchantment opens before him. In the witches' kitchen, through the charms wrought by Mephistopheles and his agents, Faust undergoes a passional rejuvenation. The starved sensual nature cries out in him for food, and temptation comes, temptation in the most alluring and dangerous form — Woman.

In the episode of Faust and Margaret we are now to deal with a drama of the most intense and fascinating human interest. In the character of Margaret the poet has given us an ideal of the most exquisite feminine loveliness. In her perfect physical beauty, her simple innocence, her purity, her sweet devotion to all that makes life holy, and in her strength of passion, she has every quality that enchains the regard of men.

When she crosses Faust's path, the wild beast of lust ravens

in him, and under the terms of the compact he demands her of Mephistopheles as his prey. This is business to the devil's liking, and the heart of poor Margaret is soon in Faust's keeping. But the hero of Goethe's drama is not the weak, plastic instrument in the hands of Satan, with which we are familiar in the stage versions of the play. Lust changes to a pure and eternal love. Against the mighty passion which sways him and threatens Margaret's ruin, he struggles manfully, and we find him in the deep solitude of a forest, striving to subdue the tumult in his blood by communion with the grand and soothing influences of nature. Seated in the mouth of a cavern he thus soliloquizes:—

> Spirit sublime, thou gav'st me, gav'st me all
> For which I prayed. Not unto me in vain
> Hast thou thy countenance revealed in fire.
> Thou gav'st me nature as a kingdom grand
> With power to feel and to enjoy it. Thou
> Not only cold, amazed acquaintance yield'st
> But grantest that in her profoundest breast
> I gaze, as in the bosom of a friend.
> . . . . . .
> Then show'st me my own self, and in my breast
> The deep mysterious miracles unfold.
> And when the perfect moon before my gaze
> Comes up with soothing light, around me float
> From every precipice and thicket damp
> The silvery phantoms of the ages past,
> And temper the austere delight of thought.

But the negative influence of the evil is at work in his soul:—

> That nothing can be perfect unto Man
> I now am conscious. With this ecstacy,
> Which brings me near and nearer to the Gods,
> Thou gav'st the Comrade, whom I now no more
> Can do without, though, cold and scornful, he
> Demeans me to myself, and with a breath,
> A word, transforms thy gifts to nothingness.

The "comrade" is, of course, Mephistopheles, the evil of Faust's lower nature:—

Within my breast he fans a lawless fire,
Unwearied, for that fair and lovely form.

FIRST PART, SCENE 14.

In his retreat Mephistopheles finds him, but only succeeds in bringing him back by painting the picture of Margaret's forlorn and distracted condition:—

Thy love sits lonely yonder,
By all things saddened and oppressed;
Her thoughts and yearnings seek thee, tenderer, fonder,—
A mighty love is in her breast.
First came thy passion's flood and poured around her
As when from melted snow a streamlet overflows;
Thou hast therewith, so filled and drowned her,
That now *thy* stream all shallow shows.
Methinks, instead of in the forests lording,
The noble Sir should find it good,
The love of this young silly blood
At once to set about rewarding.
Her time is miserably long;
. . . . . .
Now she is lively, mostly sad,
. . . . . .
Always love-mad.

Faust. Serpent! Serpent!
Mephistopheles (aside). Ha! do I trap thee!
Faust. Get thee away with thine offences,
Reprobate! Name not that fairest thing
Nor the desire for her sweet body bring
Again before my half-distracted senses!
Mephistopheles. What would'st thou, then? She thinks that thou art flown;
And half and half thou art, I own.
Faust. Yet am I near, and love keeps watch and ward;
Though I were ne'er so far, it cannot falter:
I envy even the Body of the Lord
The touching of her lips before the altar. *Ibid.*

Meantime poor Margaret sits deserted and alone at her spinning wheel; and note the exquisite melody of sadness that haunts this song of pain, instinct with the mighty strength and the pitiable weakness of woman's love:—

My peace is gone,
My heart is sore:
I never shall find it,
Ah, nevermore!

Save I have him near,
The grave is here;
The world is gall
And bitterness all.

My poor, weak head
Is racked and crazed;
My thought is lost,
My senses mazed.

My peace is gone,
My heart is sore:
I never shall find it,
Ah, nevermore!

To see him, him only,
At the pane I sit;
To meet him, him only,
The house I quit.

His lofty gait,
His noble size,
The smile of his mouth,
The power of his eyes,

And the magic flow
Of his talk, the bliss
In the clasp of his hand,
And, ah! his kiss!

My peace is gone,
My heart is sore:
I never shall find it,
Ah, nevermore!

My bosom yearns
For him alone;
Ah, dared I clasp him,
And hold, and own!

And kiss his mouth,
To heart's desire,
And on his kisses
At last expire! SCENE 15.

Faust returns, and Margaret is betrayed. Her's is the familiar story of woman's love and sin, and of the terrible penalty she must pay for her sin, although it be the fruit of all that is mightiest, sweetest, and best in her nature.

The ensuing scenes are for Margaret a descent into an ever-deepening anguish of remorse, despair, and horror. Kneeling before an image in a niche of a wall, she prays to the Virgin, Mater Dolorosa, and we should keep in mind this cry for help, for we shall encounter a beautiful echo of it when the issues which are now shaping themselves in the drama have been brought to their conclusion:—

Incline, O Maiden,
Thou sorrow-laden,
Thy gracious countenance upon my pain.

The sword thy heart in,
With anguish smarting,
Thou lookest up to where thy Son is slain!
. . . . . .

Ah, past guessing,
Beyond expressing,
The pangs that wring my flesh and bone!
Why this anxious heart so burneth,
Why it trembleth, why it yearneth,
Knowest thou, and thou alone!

Where'er I go, what sorrow,
What woe, what woe and sorrow
Within my bosom aches!
Alone, and ah! unsleeping,
I'm weeping, weeping, weeping.
The heart within me breaks.

Help! rescue me from death and stain!
O Maiden!
Thou sorrow-laden,
Incline thy countenance upon my pain! SCENE 18.

In truth judgment is at the heels of Margaret. The evidence of her sin is fast announcing itself. She has already on her soul the stain of murder, for the sleeping potion administered to her mother, while the pair carried on their amour, has caused her death. And Faust has disappeared. He has not intended to abandon Margaret. But there is an evil fate bending itself to work their confusion and ruin. Trapped by Mephistopheles into the duel with Valentine, Margaret's brother, in which the latter is killed, Faust is compelled to flee, and we find him taking part with Mephistopheles in the Walpurgis-Night revels of the witches in the wild Hartz mountains.

Meanwhile Margaret descends from misery to misery. In one of the most terrible scenes in literary fiction, we see her in the cathedral, the picture of a soul in the spasms of infernal torment. It is the same cathedral from which we saw her emerging on her first meeting with Faust, sweet and joyous in the consciousness of stainless purity.

Now the organ and choir voices roll out the thunderous strains and words of the portentous chant of Thomas of Celano, the "*Dies irae, dies illa*," that dreadful day of wrath and judgment, while an evil spirit stands behind her (and of such accusing spirits Swedenborg informs us), whispering in her ear:—

> How otherwise was it, Margaret,
> When thou, still innocent
> Here to the altar cam'st,
> And from the worn and fingered book
> Thy prayers did'st prattle,
> Half sport of childhood
> Half God within thee!
> Margaret!
> Where tends thy thought?
> Within thy bosom
> What hidden crime?
> Pray'st thou for mercy on thy mother's soul
> That fell asleep to long, long torment and through thee?
> Upon thy threshold whose the blood?
> And stirreth not and quickens
> Something beneath thy heart,

Thy life disquieting
With most foreboding presence?

Margaret. Woe! Woe!
Would I were free from the thoughts
That cross me, drawing hither and thither
Despite me!

Chorus. Dies irae, dies illa,
Solvet saeclum in favilla!

(The organ peals.)

Evil Spirit. Wrath takes thee!
The trumpet peals!
The graves tremble!
And thy heart
From ashy rest
To fiery torments
Now again requickened
Throbs to life!

Margaret. Would I were forth!
I feel as if the organ here
My breath takes from me,
My very heart
Dissolved by the anthem!

Chorus. Judex ergo cum sedebit,
Quidquid latet, adparebit
Nil inultum remanebit.

Margaret. I cannot breathe!
The massy pillars
Imprison me!
The vaulted arches
Crush me! — Air!

Evil Spirit. Hide thyself! Sin and shame
Stay never hidden.
Air? Light?
Woe to thee!

Chorus. Quid sum miser tunc dicturus,
Quem patronum rogaturus,
Cum vix justus sit securus?

Evil Spirit. They turn their faces,
The glorified, from thee:
The pure, their hands to offer,
Shuddering, refuse thee!
Woe!

Chorus. Quid sum miser tunc dicturus!

Margaret. Neighbor! Your cordial!

(She falls in a swoon.) SCENE 20.

Publicly denounced by her brother with his dying gasps after the duel, her mother dead, she becomes an outcast. Forced to beg her living, suffering from cold and hunger, distracted by a tormenting conscience, madness overwhelms her, and she destroys her baby, is condemned as a murderess and cast into prison.

Meanwhile Faust is in the toils of the evil, and remorse the avenger is on his trail. During the fantastic Walpurgis-Night revels amid the crags of the Brocken, a fitting symbol of the obsessed and disordered state of his own soul, he sees a vision of Margaret pale and fair, with fettered feet, and a single scarlet band around her neck, the token of the executioner's blade. The ensuing scenes are laden with blackness and horror. On "a dreary day," in an open field, Faust, having learned of Margaret's plight, heaps reproaches upon Mephistopheles, who promises to gain him access to her dungeon. The two are seen speeding on black horses through the night, past the "raven-stone," or place of execution, in a drear waste, above which the witches soar up and sweep down. "They scatter, devote, and doom."

The tragedy closes in the dungeon, a terrible scene of mingled madness, love, pathos, pity and despair. Faust endeavors to persuade Margaret to fly with him but she refuses. The door of this life has closed against her, with a forbidding evil presence on the threshold. The door of another life has partly opened, letting through the one gleam of hope which still beckons:—

If the grave is there,
Death lying in wait, then come!
From here to eternal rest:
No further step — no, no!
Thou goest away! O Henry, if I could go!
Faust. Thou can'st! Just will it! Open stands the door.
Margaret. I dare not go: there's no hope any more.
Why should I fly? They'll still my steps, waylay!
It is so wretched, forced to beg my living,
And a bad conscience sharper misery giving!
It is so wretched to be strange, forsaken,
And I'd still be followed and taken!

. . . . . .

Mephistopheles (appears outside). Off! or you're lost ere morn.
Useless talking, delaying and praying!
My horses are neighing:
The morning twilight is near.
Margaret. What rises up from the threshold here?
He! He! suffer him not!
What does he want in this holy spot?
He seeks me!
Faust. Thou shalt live!
Margaret. Judgment of God! Myself to thee I give.
Mephistopheles (to *Faust*). Come! or I'll leave her in the lurch, and thee!
Margaret. Thine am I, Father! rescue me!
Ye angels, holy cohorts, guard me,
Camp around and from evil ward me!
Henry! I shudder to think of thee.
Mephistopheles. She is judged!

Judged! — and damned? A woman who has strayed from virtue, who has killed her child, and been the occasion of death to her mother and brother, a tried and convicted felon! Most surely damned, the world would have said in Goethe's day. But to the poet,— with his noble idea of that all-loving God, who judges not according to the appearance, but trieth the reins and the heart,— who punishes not the weak and the erring but only asks that they shall repent of the sin and make each failure a foothold for a new ascent, in the scale of an unending progress,— there was a different answer.

For when the Spirit of Denial pronounces his word of damnation there comes a voice from above:—

She is saved.

Mephistopheles drags Faust away, while Margaret's voice is heard dying away into silence:—

Henry! Henry!

CLOSE OF PART I.

We shall meet with Margaret again, and shall learn in what manner she was judged at that last assize.

But in the meantime what of Faust? The first part of the compact with Mephistopheles is completed. They have seen the "little world," the world of individual passion. They are now to see the "great world," of society, and service, government and art.

Experience in the little world has ended in sin, failure, misery, hell. But it has also brought the lessons of such failure, and in the great movements of human service, Faust is still to struggle on to his redemption.

As Mephistopheles has willingly served him in the gratification of his selfish passions, he is now compelled to serve him, by the terms of the compact, in the achieving of higher results from nobler motives. We have seen Faust in the toils of sensual passion. We shall now see him as a public servant, the selfish impulses and ambitions disappearing in larger and loftier energies.

How much time has elapsed since the scene in the dungeon we do not know, but Margaret has dropped out from the story, and with her has gone sex-love to appear no more in the earth life of Faust.

When next we see him, at the opening of the second part of the drama, he is surrounded by a pleasant landscape bathed in the twilight of early dawn, bedded on flowery turf, fatigued, restless, vainly trying to sleep. Graceful spirits hover in the air about him, symbolizing those divine and heavenly influences which operate through beautiful nature, ever striving to

bring order out of man's chaos, light into his darkness, and hope into his despair,— bidding him forget the past and make old sins and failures the steps by which to rise to better things. And note here also the evidence of the poet's firmly-rooted belief in the immanence of a spirit-world of life and beauty, within the natural.

The spirits sing:—

When the spring returns serener
Raining blossoms over all;
When the fields with blessing greener
On the earth-born children call;
Then the craft of elves propitious
Hastes to help where help it can:
Be he holy, be he vicious,
Pity they the luckless man.

. . . . . .

Now the hours are cancelled for thee,
Pain and bliss have fled away:
Thou art whole: let faith restore thee!
Trust the new, the rising Day!
Vales grow green, and hills are lifting
Through the shadow-rest of morn;
And in waves of silver drifting
On to harvest, rolls the corn.

Would'st thou win desires unbounded?
Yonder see the glory burn!
Lightly is thy life surrounded —
Sleep's a shell, to break and spurn!
When the crowd sways, unbelieving,
Show the daring will that warms!
He is crowned with all achieving,
Who perceives and then performs.

A tumult in the air announces the approach of the sun, and Faust speaks:—

Life's pulses now with fresher force awaken
To greet the mild ethereal twilight o'er me;
This night, thou, Earth! hast also stood unshaken,
And now thou breathest new-refreshed before me,
And now beginnest all thy gladness granting,

A vigorous resolution to restore me,
To seek that highest life for which I'm panting.—
The world unfolded lies in twilight glimmer,
A thousand voices in the groves are chanting:
Vale in, vale out, the misty streaks grow dimmer;
The deeps with heavenly light are penetrated;
. . . . . .
Look up! The mountain summits grand, supernal,
Herald e'en now the solemn hour that neareth;
They earliest enjoy the light eternal
That later sinks till here below we find it.

PART II., ACT I., SCENE 1.

Thus a new day has dawned for Faust. The life of selfish and sensual gratification is left behind him. That insatiable aspiration Godward, toward those supernal realities of the eternal spirit, which has from the first been at the core of his activities, again awakes with fuller force, and the larger and better life opens before him.

We next behold him in the court of the German Emperor, where through the contrivance of Mephistopheles he rises to a position of trust and power in government. Life; the broadening, educating, humanizing experiences in the world of work and service; that inward culture, by means of which the student's soul is purified and exalted; the refining and ennobling influences of art; those spiritual founts and forces, in the bosom of Divine Love and Wisdom, the realms of higher beings, in which is the origin of all that is enduring and beautiful in art,—are set before us in a series of striking allegories.

Throughout, Mephistopheles is serving Faust, in ascent from stage to stage of inward development and outward achievement, as the lower nature must always serve, even while it hinders, the higher while life on earth lasts. But we behold the cleavage between the good and the evil, the beautiful and the ugly, the flesh and the spirit, growing wider and wider, as our hero's soul mounts to the higher spheres. But still is the restless striving after the final satisfaction unallayed, and Mephistopheles may not yet claim his prey.

A large ambition to be a saviour and benefactor of society is now at the base of Faust's insatiable endeavor. War intervenes. Through the arts of Mephistopheles our hero achieves the victory for the Emperor, and demands in return a stretch of useless seashore in fief forever. The marshes are drained; great dykes are built, reclaiming vast areas of fertile land. Population pours in and large public works are set on foot, Mephistopheles still, under the terms of the compact, coöperating. Faust's dream of being the father of a free and happy people nears realization.

He is now in extreme old age. He is stricken blind, but his face is now fully turned toward the light which is not of this world:—

> The night seems deeper now to press around me,
> But in my inmost spirit all is light.
>
> PART II., ACT V., SCENE 5.

The flesh is crumbling, the world is dark about him and fading from his grasp, but in that moment when all the selfish and fleshly joys and ambitions have become as naught, the moment of supreme satisfaction is at hand, and it comes in the dream of love and service:—

> To many millions let me furnish soil,
> Though not secure, yet free to active toil;
> Green, fertile fields where men and herds go forth
> At once, with comfort, on the newest Earth,
> And swiftly settled on the hill's firm base,
> Created by the bold, industrious race.
> A land like Paradise here, round about;
> Up to the brink the tide may roar without,
> And though it gnaw to burst with force the limit,
> By common impulse all unite to hem it.
>
> . . . . . .
>
> Thus here, by dangers girt, shall glide away
> Of childhood, manhood, age, the vigorous day,—
> And such a throng I fain would see,—
> Stand on free soil among a people free!
> Then dared I hail the Moment fleeing:
> "*Ah, still delay — thou art so fair!*"

> The traces cannot, of mine earthly being,
> In æons perish,— they are there!—
> In proud fore-feeling of such lofty bliss,
> I now enjoy the highest Moment — this!
>
> PART II., ACT V., SCENE 6.

At the words Faust falls dead. The terms of the compact with Mephistopheles, according to which when Faust should say* to the passing moment "Ah, still delay — thou art so fair!" the devil should have his soul, have been fulfilled. But Mephistopheles does not secure his prey. True to his own account of himself, in willing the bad he has worked the good. The "obscure aspiration" in Faust has become clear. The "instinct of the one true way" has become knowledge. Faust has used the lower nature to achieve his purpose, but in doing so has subjected it to the higher. The whole machinery of society and government has been called into play to effect the result, and the drama of Faust becomes the allegory of the redemption of mankind.

There ensues a struggle for the possession of Faust's soul between the infernal and the heavenly powers. The fearful jaws of hell open, and horrible devils swarm up to buttress the claim of Mephistopheles. But there comes a burst of glory from above and the heavenly host descend singing, and pelting the devils with roses. The resistless might of the Divine Love drives them back into the pit, and the angels rise bearing with them the immortal part of Faust.

(PART II., ACT V., SCENE 6.)

The long journey is ended, and the march of destiny and the purpose of Creative Love have been accomplished.

As the drama opened with a scene in Heaven, and the promise in the Lord's mouth in respect to Faust:—

> Though still confused his service unto Me,
> I soon shall lead him to a clearer morning,

---

*See Part I., Scene 4.

so now it closes with a scene in Heaven, wherein the promise is fulfilled.*

Mountain gorges are seen, with holy anchorites divided in ascending planes, posted among the ravines. The poet probably here means the World of Spirits, the intermediate and preparatory stage, according to the revelation given through Swedenborg, into which spirits first come, on leaving the body, before entering their final state. The angels are again seen bearing the soul of Faust aloft into the higher atmospheres of Heaven, and in the song that they sing the veiled meaning of the earthly life now ended unfolds into light before us:—

> The noble spirit now is free,
> And saved from evil scheming:
> Whoe'er aspires unweariedly
> Is not beyond redeeming.
> And if he feels the grace of Love
> That from On High is given,
> The Blessed Hosts, that wait above,
> Shall welcome him to Heaven!
>
> . . . . . .
>
> We this precious Soul have won us;
> Evil ones we forced to shun us;
> Devils fled us, when we hit them:
> 'Stead of pangs of Hell, that bit them,
> Love-pangs felt they, sharper, vaster:
> Even he, old Satan-Master,
> Pierced with keenest pain, retreated.
> Now rejoice! The work's completed!

The meaning of the scene is so well stated in a sentence by one of the German critics that I here introduce it: "The whole closing scene exhibits nothing else to us than a universal upward movement of loving natures, to whom other loving natures offer their hands; so that we have a long chain, the lowest link of which is on the Earth, the highest in the loftiest regions of Heaven; the lowest a man still heavily burdened with the Corporeal, the highest the Deity. It is not a Heaven full of eternally inactive bliss, such as lazy Piety imagines, which is

* See Act V., Scene 7.

exhibited to us, but one of the purest *loving activity*." (*Schnetzer.*)*

The yet sleeping soul of Faust is given into the charge of "Blessed Boys," the spirits of children who died in tenderest infancy, who sing as they bear him aloft.

And now again, after the long years, Margaret, the lost love of the long ago day of romance and passion, reappears,— poor, sinning, outcast, and degraded Margaret. Recall her plea to the Virgin in the extremity of her despair †:—

> Incline, O Maiden,
> Thou sorrow-laden,
> Thy gracious countenance upon my pain!
> . . . . . .
> Help! rescue me from death and stain!
> O Maiden!
> Thou sorrow-laden,
> Incline Thy countenance upon my pain!

and contrast it with this:—

> Incline, O Maiden,
> With mercy laden,
> In light unfading,
> Thy gracious countenance upon my bliss!
> My loved, my lover,
> His trials over
> In yonder world returns to me in this.

The "Blessed Boys" approach in hovering circles, bearing Faust's soul and singing:—

> With mighty limbs he towers
> Already above us;
> He for this love of ours,
> Will richlier love us.
> Early were we removed
> Ere life could reach us;
> Yet he hath learned and proved,
> And he will teach us.

---

*Quoted in Bayard Taylor's notes. †See Part I., Scene 18.

Margaret. The spirit-choir around him seeing,
New to himself, he scarce divines
His heritage of new-born being,
When like the Holy Host he shines.
Behold how he each band hath cloven,
The earthly life had round him thrown,
And through his garb, of ether woven,
The early force of youth is shown!
Vouchsafe to me that I instruct him!
Still dazzles him the Day's new glare.

The Virgin, Mater Gloriosa, as a symbol of an attribute of the Deity, answers:—

Rise, thou, to higher spheres! Conduct him,
Who feeling thee, shall follow there.

And so, as Beatrice to Dante, Margaret becomes the companion and guide to Faust through the celestial regions.

And then follows a "Mystic Chorus," in which the great problem of which we have seen the working out, reaches its final solution:—

All things transitory
But as symbols are sent:
Earth's insufficiency
Here grows to Event:
The Indescribable,
Here it is done:
The Woman-Soul leadeth us
Upward and on!

So ends this wonderful drama!

To any one who has a working knowledge of the books of Emanuel Swedenborg, it is scarcely necessary to further point out the evidence of the profound manner in which the poet's soul was influenced by them.

This earthly life as a transitory phase of experience, made up of the shadows and symbols of eternal realities, where problems are set on foot which can find their solution only in a spiritual world; where needs are created which can find their satisfaction only there; heaven as a realm of ceaseless and joy-

ous activity, in ascending planes and orders of angelhood, where the germinal capacities of each soul,— which have been held in shackles by the flesh,— shall attain to their ripest unfolding into the largest and happiest usefulness which is latent in them; marriage in heaven of the two sexes; and the Universal Heaven as being female in its relation to the Lord, "The Woman-Soul," "the Bride, the Lamb's wife," and the heart's home for man, where he shall find peace at last, and from which he derives all his inspiration and upward incentive here;— all these ideas, though mingled with certain devotional forms of the Roman Catholic Church, which the poet uses as symbols, are clearly set forth in this closing part of the drama. And where will you find them illustrated, with such amplitude of detail, and such evidence of truth, as in the writings of the illumined seer!

So the poet, inspired by the seer, has given us his message. God is Love and Wisdom, and has created every child of His for indescribable blessing. There is a natural world visible and tangible to our bodily senses. Within it, as creative soul in body, is a spiritual world, yet to become visible and supremely real to the eyes of the enfranchised spirit. And life, to the uplooking, aspiring soul is a growth, a progress, a journey, out of the flesh into the spirit, out of limitation into freedom, out of selfishness into love, out of darkness into light, out of evil, through weakness, the discipline of sorrow, and service, a struggling stumbling up, through death into a glorious immortality, where the soul shall find its bourn in God.

Such is the goal of destiny and such is the meaning of life!

We have followed our hero through the long journey, and now it is ended in the bright light of an eternal day, a fairer land, where the obscure aspirations and the cramped powers of the yearning and struggling soul are to have their full and joyous opportunity and unfolding.

ARTHUR MERCER.

THE DEVELOPMENT OF THE LORD'S HUMAN MIND.

AND Jesus increased in wisdom and stature, and in favor with God and man. (LUKE ii. 52.)

In the interiors of every man who has attained to the age of maturity there have been stored up during his infancy and childhood what, in the technical language of Swedenborg, are called celestial and spiritual remains, or remains of good and of truth. And it is by the influx of life from the Lord into the remains stored up in man's interiors that his human faculties are developed, and it is by them he is supplied with all that is necessary to enable him to become, by a wise use of his freedom, a regenerate man, receptive of love and wisdom from the Lord. And as the Lord was born as another man there were, by Divine means, stored up in the interiors of His Human during His infancy and childhood whatever was necessary for the development of His human faculties, and for Him to become not merely a regenerate man but a Divine Man. On this subject Swedenborg observes that:—

Order required that the Lord first of all from infancy should be imbued with the celestial things of love. The celestial things of love are love towards Jehovah and love towards the neighbor, with innocence itself which has its abode therein. From these as the very fountains of life all things in general and particular flow, for all others are only derivations from them. These celestial things are chiefly inseminated into man in his state of infancy, and in his progress towards childhood, and are even introduced without knowledges, for they flow in from the Lord and affect man before he knows what love is or what affection is, as is evident from the state of infants, and afterwards from the state of early childhood. These are the remains in man, which are insinuated into him by the Lord, and stored up for the use of his succeeding life. Because the Lord was born as another man He also was introduced into celestial things according to order, and afterwards into knowledges. (Arcana Cœlestia, 1450.)

And in regard to the process by which the Lord was afterwards introduced into knowledges we are told that:—

> Knowledges with man never come in childhood from his interior part, but from the objects of the senses. For there are in the external man recipient vessels which are called things of the memory, and these are formed by knowledges through the influx and aid of the internal man, consequently knowledges are learnt and implanted in the memory according to the influx of the internal man. Thus also it was with the Lord, because He was born as other men are, and as other men received instruction. The interior things were celestial which adapted the vessels for the reception of knowledges, and afterwards adapted the knowledges for the reception of the Divine. The interior things with Him were Divine from the Father, the exterior were human from the mother. Hence it may appear that with the Lord as with other men there was in childhood a scarcity of knowledges in the external man. (*Ibid.*, 1460.)

We have instruction given in these passages from which we may in some measure understand the process according to which the Lord's human faculties and mind were gradually developed. In them we are taught that during the Lord's infancy and advancement towards childhood, celestial things or remains of good were inseminated into His interiors for the use of His succeeding age, and also that they were introduced without knowledges, that is, before the Lord knew what love is, or what affection is. We are further taught that after the Lord had been introduced by degrees and according to order into the celestial things of love, He was successively introduced into knowledges. And with respect to the way the Lord was successively introduced into them we are told that the knowledges did not come from His interior part, but from the objects of the senses, and also that there were in the memory of His external man recipient vessels, which were formed by knowledges through the influx and aid of His internal man.

That knowledges are necessary for the formation and development of mind in man is evident from the fact that if a child grew up to be a man, and had no knowledges stored up in his memory of civil, moral, and spiritual subjects, he would be as to his mind nothing more than a child. He would be utterly

incapable of performing civil, moral, and spiritual uses. And we read that:—

> Knowledges are the means which open the way to behold things celestial and spiritual. By knowledges the way is opened for the internal man to flow into the external man, in which there are recipient vessels, which are as many in number as are the knowledges of good and truth in the external man. Into these as their vessels celestial things flow. (*Ibid.*, 1458.)

And as it is necessary for a child to be instructed and to have the vessels in his external man or memory formed by knowledges through the influx and aid of his internal man, in order for him to have the means of becoming a regenerate man, so also it was necessary for the Lord, as He was born as another man, to be instructed and to acquire knowledges in the ordinary way, in order that in Him the way might be opened for His internal man to flow into His external man, and that He might have the means of becoming a Divine Man.

It was therefore by a similar process the Lord's human mind was formed and developed, as the mind of every man has been formed and developed who has become a regenerate man. The only real difference between the Lord when He was in the world and every other man consisted in this: with the Lord all His interior things were Divine, which has never been the case with any other man. If they had not been Divine and in full correspondence with what flowed into His Human from the Divine Itself, which was in Him, how could the Lord possibly have become a Divine Man in ultimates. This difference between the Lord and every other man was a most important one, because all influx from the Divine Itself in the Lord was into the interior things of His Human, and thence into its exterior things, bringing them into correspondence with its interior things, so that the exterior things of His Human also were made Divine. When, therefore, we are considering the process according to which the Lord's human mind was formed and developed, or are reflecting on the various changes of state the Lord passed through, till He had accomplished the work He came into the world to perform, and said, "It is finished,"

we should remember that all the interior things of His Human were from the Father, and therefore that they were never anything else but Divine.

An infant when it first comes into the world is not endowed with anything except a soul derived from its father and a body derived from its mother. It has no mind, in the sense of possessing affections, thoughts, and desires. Mind in this sense is distinct from the soul, because it is formed in an infant after it is born. And we can have no reasonable doubt about the fact that it is formed by means of what an infant has derived from an external source through its organs of sense. Its soul through them is approached from without and supplied with its first materials of thought and its first objects of affection and desire. And it is well known that if a child were born not endowed with organs of sense, it would be impossible to supply it with any constituent necessary for the formation in it of mind. Though it certainly would have no mind, it would be an error to suppose that mind is formed in an infant *by* what it has derived through its organs of sense; for it is the soul which forms mind *by means* of what has been derived through the bodily organs of sense.

But in what is the mind formed? It is not formed in and out of nothing, but in and out of what actually exists and is substantial. This is equal to saying that it is either formed in the soul of an infant, which is an organized form of spiritual substance, or in its body, which is an organized form of natural and material substance. It must be formed in one or the other, because a new-born infant has nothing but a soul and a body in which it could be formed.

The soul is the first form in man receptive of life from the Lord. We must therefore regard the soul as being the instrumental cause of the production of mind. We are told that:—

> Man is man from his spirit and not from his body. The corporeal form is added to the spirit according to its form, and not the spirit to the corporeal form; for the spirit is clothed with a body according to its own form. Hence the spirit of man acts into every part, even the minutest of the body,

so universally that if there be a part which is not actuated by the spirit, or in which the spirit is not acting, that part does not live. Thought and will actuate each and all things of the body at pleasure, so that every part concurs, and what does not concur is not a part of the body, but is cast out as containing no living principle. (Heaven and Hell, 453.)

Here we are not only taught that man is man from his spirit and not from his body, but also that the spirit clothes itself with a body according to its own form; and if there be a part in which the spirit is not acting, that part is not living and is cast out. The spirit of man is his soul, and it may be said of man that he is not man from his mind but from his soul, or, more correctly speaking, that he is man from the Lord. For it is by the influx of spiritual heat and light from the Lord as the sun of heaven through the soul, into prepared vessels for the reception of the influx, the mind of man is formed and endowed with a will and understanding, in which affections and thoughts reside. Thus man is man from the Lord; and it is by the influx of life from the Lord through the soul that mind is formed and man endowed with the ability to will what is good and to think what is true and to become a man.

The mind, therefore, considered in regard to its origin, and as to what it is in itself, is an effect produced by the Lord through the soul as its *instrumental cause*. But is the mind formed and developed in the soul of man or in what belongs to his body? Were we to say in his soul this would be equivalent to saying that the soul, as cause produced within itself what is an effect, or that mind when it is produced exists within its own cause. We should therefore be saying what is contrary to all that is known of the relation causes bear to their effects. A cause is within its effect, but an effect is not within its cause. A cause produces an effect by means of and in something which is outside of itself. A cause is discretely distinct in every respect, as the body of man is from his soul. This is in agreement with Swedenborg's teaching. He says that:—

An effect cannot subsist unless the cause be continually in it; for on the cessation of the cause the effect ceases. An effect considered in itself is

nothing but the cause; but the cause so extrinsically clothed as may serve to enable it to act as a cause in a lower sphere, and such as the case is with an effect in respect to the cause, so also it is with the cause in respect to the end. Unless the cause also exists from its cause, which is the end, it is not a cause, for a cause without an end is a cause in no order, and where there is no order not anything is effected. (Arcana Cœlestia, 5711.)

The efficient is in the effect as in its form adapted to itself, and by it acts as a cause in the sphere where the effect is produced. (*Ibid.*, 6275.)

There are three things which follow in order. They are called the first end, the middle end, and the ultimate end; and these are called end, cause, and effect. These three must needs be in everything, in order that it may be anything; for a first end without a middle end and an ultimate end is impossible, or, what is the same, an end without a cause and an effect cannot exist, so neither can a cause exist without the end from which it is produced, nor can an effect exist alone without a cause and an end. . . . But that the end may be in the cause there must be something from the end in which it may be, and that it may be all in the effect there must be something from the end through the cause in which it may be, for the end cannot be in itself alone, it must be in something existing from itself in which it may be as to everything of its own, and by acting become efficient, till it subsists. It subsists in the ultimate end, which is called the effect. (Divine Love and Wisdom, 167, 168.)

Every effect has its cause, and every cause has its end; and the end is the being of the cause, and the cause is the existing of the end. In like manner the cause is the being of the effect, but the effect is the existing of the cause. (Arcana Cœlestia, 2621.)

Many other passages from the writings of Swedenborg could be given which treat of the distinction there is between ends and causes, and between causes and effects. From an examination of what is said in those we have given it will appear that because causes are discretely different from effects no effect has ever been produced within its own cause. And after having examined and well considered all that Swedenborg has written in his theological works about ends, causes, and effects, we have come to the conclusion that in consequence of the soul being the instrumental cause of the production of mind as an effect, mind is not produced in the soul, but in what belongs to the body, and that the vessels for the reception of sensuals, scientifics, and truths are in the brain, and are formed of its purest substances.

The body, we know, is an organized form existing on the lowest or ultimate sphere of being, and is receptive of life from the Lord through the soul. And because the body lives from the soul there is a continual influx of life from the soul into each and all things of the body whereby the body is made the medium by which the soul acts in the sphere where the body is, and thus performs uses on the ultimate plane of nature. Such is the teaching of our author. If, however, the body did not possess anything endowed with mental attributes by influx from the soul, or to which the capacity of loving and thinking was not given, how could the soul possibly act in the sphere where the body is? Or if the mind were formed only in the soul, how could the body act out the will and thought of the soul on the ultimate plane of nature? The more we think about the relation a cause bears to its effect, and the soul to the body, the more it will appear evident that if the body were not endowed with mind and consequently with the capacity of willing and thinking from the soul, it would not be able to ultimate anything of will and thought in work done, on the natural and material plane of being.

The purest substances of nature are in the human brain, and the organ by which man wills and thinks is certainly the brain. It is therefore reasonable to believe that the very faculties in which mind is formed and developed are in the brain, and that the body through the brain is endowed with mental attributes. It would, however, be absurd to suppose that the brain of itself has the power to will and think and to understand what is good and true. It possesses this power by derivation from the soul.

And in regard to will and understanding being in the brain, what Swedenborg says on the subject is very instructive. He observes that:—

> Through man alone there is a descent from the heavens into the world, and an ascent from the world into the heavens. The brain and its interiors are the means by which the descent and ascent is effected, for there are the beginnings, or the first and last ends from which all things in the body

flow forth and are derived. It is there also whence come the thoughts which are of the understanding and the affections which are of the will. (Arcana Cœlestia, 4042.)

The brain where the mind of man is has respect to ends in the body, namely, that the body may serve the soul, that the soul may be happy to eternity. (*Ibid.*, 4054.)

All things of wisdom and love which are called thoughts, perceptions, and affections are substances and forms, and they are not volatile entities flowing from nothing, or abstracted from that real and actual substance and form which is the subject. For there are in the brain innumerable substances and forms in which every interior sense which has relation to the understanding and will resides. All the affections, perceptions, and thoughts there are not exhalations from the substances, but are actually and really the subjects, which do not emit anything from themselves, but only undergo changes according to the influences which affect them. (Divine Love and Wisdom, 42.)

Who cannot comprehend that all the works which man effects by his body are done according to the state of his mind in the head, and if the mind be influenced by the love of uses, the body by its members effects or produces them? The reason of this is because the will and understanding, taken together, are with respect to their beginnings in the head, and with respect to their principiates in the body. (True Christian Religion, 403.)

We find it very difficult to understand how any reader of the above passages can fail to see that it is clearly taught in them that the will and understanding are located in the brain. In the brain we are told that there are innumerable substances and forms which are the subjects in which every interior sense resides which have any relation to the combined operations of the will and understanding; also that whatever a man does he does in agreement with the state of the mind in his head. It obviously follows from this teaching that because the will and understanding which constitute the mind are in the brain, the mind has its residence in the brain. And seeing that mind cannot form itself, the only rational conclusion we can come to concerning its formation is, that it is formed in the brain by what flows from the soul into what has been acquired from external objects by means of the bodily organs of sense.

"The human mind," Swedenborg says, "is an organized form consisting of spiritual substances within, and of natural

substances without, and lastly of material substances" (True Christian Religion, 38). What these substances are in themselves we have no knowledge, and no means of acquiring any. Our ignorance, therefore, of what natural and material substances are in themselves, should prevent us from confidently asserting, as some have done, that mind with its will and understanding cannot possibly be formed in the brain, because the brain, as to every part of it, is composed of material substance.

Notwithstanding, however, we are in complete ignorance as to what spiritual and natural substances are in themselves. Such is not the case with respect to the relation natural substances bear to spiritual, and spiritual to natural. For from the philosophy taught in the writings of Swedenborg we know that they are so discretely distinct from each other that what consists of natural substance belongs to a lower plane of being than that which consists of spiritual substance. We have an illustration of the truth of this fact in the distinction there is between the soul and the body. The body is an orgnaized form of material substance, and exists only on the material or natural plane of being; but the soul is an organized form of spiritual substance, and exists only on the spiritual plane of being. Such being the case no constituent of the body can form any part of the soul. Hence when we are told that "the human mind consists of spiritual substances within, and of natural substances without, and lastly of material substances," what is this but saying that the mind, with respect to what is natural and material belonging to it, is formed within the body, and not within the soul? We must either believe Swedenborg's philosophy is wrong, or believe that mind is formed in what belongs to the body.

Now the formation and development of the Lord's human mind after He was born, was effected in the same way as the mind of an infant is formed and developed after it is born into the world. It is, however, very evident that it cannot be said with any degree of propriety of the Lord, that His human mind was gradually formed and perfected in His soul, during

His life in the world, because His soul was the Divine Itself, the very esse of all things, of which nothing can be predicated but what is *infinite* and *eternal*. If, then, the Lord's human mind could not have been formed and developed in His soul, what had the Lord, when He came into the world, in which it could be formed and developed? Nothing but a body, for "in the womb of the mother nothing was perceived but a body, and no accession was made elsewhere." From the consideration of this fact alone it will appear evident that the Lord's human mind must have being formed and developed only in what belonged to His body. The Lord had a human brain, and it is consistent with Swedenborg's teaching concerning the brain to believe that it was in it, the soul of the Lord, the Divine Itself, formed and developed the Lord's human mind till it became divinely human.

"Man is born an animal and made a man," and the order according to which he is made a man may be known from the teaching given in the following extracts:—

There are three things in man, namely, the corporeal, the natural, and the rational. The corporeal is the outermost, the natural is the middle, the rational is the interior. . . . These three parts in man wonderfully communicate, namely, the corporeal with the natural, and the natural with the rational. When man is first born he is merely corporeal, but there is a faculty in him rendering him capable of being perfected. Afterwards he becomes natural, and at length rational. . . . The corporeal part communicates with the natural by the things of sense, and this distinctly by those things which pertain to the understanding, and which pertain to the will; for each has to be perfected, that man may become and be a man. The sensual things of sight and hearing, especially perfect his understanding faculty, the three remaining sensuals have especial respect to the will. The corporeal part of man by means of these sensuals communicates with his natural part, which is the middle part; for those things which enter by sensuals repose themselves in the natural as in a sort of receptacle, which is the memory. The delight, pleasure, and desire therein pertain to the will and are called natural goods, the scientifics therein pertain to the understanding and are called natural truths. (Arcana Cœlestia, 4038.)

Sensuals are one thing, scientifics another, and truths another. They mutually succeed each other, for from sensuals exist scientifics, and from

scientifics truths. The things which enter by the senses are stored up in the memory, and thence man gathers what is scientific, or from them perceives the scientific which he learns. From scientifics he next gathers truths, or from them perceives the truth which he learns. Thus every man advances from boyhood upwards. As a boy he thinks and apprehends things from sensuals. Advancing in age he thinks and apprehends things from scientifics, and afterwards from truths. This is the way to the judgment into which a man grows by age. (*Ibid.*, 5774.)

Through the internal from the Lord comes all perception, there being no other source of perception. It appears that sensation and apperception come by influx from what is external. This, however, is a fallacy; for the internal is the subject of sensation through the external. The senses placed in the body are nothing but organs or instruments subservient to the internal man, that he may be sensible of the things of the world, wherefore the internal man flows into the external that it may have sensation, in order thence to apperceive and to be perfected; but the external does not flow into the internal. (*Ibid.*, 5799.)

Every one may obtain from his own experience much evidence confirmatory of what is said in these extracts, if he will but turn his attention to what has occurred within his own mind. And every infant supplies unmistakable testimony to the fact that when man is first born he is merely corporeal, the subject only of sensations through his organs of sense. Such being the case, it seems to be evident that the sensations an infant begins to have immediately it is born into the world are the means of its acquiring sensuals, and sensuals the means of its acquiring scientifics, and scientifics the means of its acquiring truths.

Corporeals are the lowest and outermost things in man which have relation to mind. From them all the interior things of mind are successively produced. It is not, however, *by* them they are produced, because what is lower and inferior cannot of itself be the cause of bringing into existence anything which is higher than and superior to itself. Hence it is by influx from the Lord into the lowest things of mind that interior things are produced, so that man from being merely corporeal becomes intelligent and rational, capable of acting in freedom, as of himself, according to reason, and of living in the true order of human life. Thus mental evolution has not its origin from

what is lower, but from what is higher. It is the product of influx from the Lord into the corporeal and sensual things of man's external memory.

The Lord's progression in intelligence and wisdom till His human mind was fully developed was effected by a similar process to that of man's; for,—

The Lord by degrees as He grew up made His Human into which He was born Divine, by His own proper power, by scientifics and knowledges, which He revealed to Himself, He perfected His rational, successively dispersed the shades thereof, and let it into Divine Light. (Arcana Cœlestia, 2551.)

The Lord when He glorified His internal man — that is, made it Divine — first imbibed the scientifics of the church, and from them and by them advanced to things more interior, and at length to Divine things. For it pleased Him to glorify Himself and to make Himself Divine; by means similar to those by which He regenerates man, or makes him spiritual, namely, from things external which are scientifics, and the truths of faith, successively to things internal, which are things of charity and love to Him. (*Ibid.*, 4964.)

The Lord's progression, however, was always of a higher order than that of man's, because the Lord had not a finite but a Divine soul. His progression from infancy was towards the Divine. It consisted in His gradually dispelling finite limitation of thought and affection, which no man can possibly do, till He no longer thought from truth as it appears to be, nor even from truth as it is in itself, but became, as to His Human, Divine truth itself and also Divine good itself.

The Lord by His own proper power conjoined His external man with His internal man, and filled His knowledges with things celestial, and implanted them in things celestial all according to Divine order; first in the celestial things of childhood, then in the celestial things of the age between childhood and infancy, lastly in the celestial things of His own infancy. Thus He became at the same time as to His Human Essence, innocence itself and love itself, from which is all innocence and love both in the heavens and the earths. (*Ibid.*, 1616.)

T. K. Payton.

THE UNITY OF THE SCRIPTURES.

READERS of Swedenborg do not need to be told that his writings give to the Scriptures a higher place than was ever previously claimed for them from the beginning of recorded time. In his special treatise on the subject we find such headings as the following: "The Sacred Scripture, or the Word, is Divine truth itself"; "In the Word there is a spiritual sense, hitherto unknown"; "It is from the spiritual sense that the Word is Divinely inspired and holy in every expression"; "By the sense of the letter of the Word there is conjunction with the Lord, and consociation with angels"; "The Word is in all the heavens, and angelic wisdom is from it." Verily human language could go no farther in its exaltation of that holy book, which from the time of the Lord's advent, has been the recognized source of spiritual instruction and guidance to all who sought to be His disciples. Not merely a volume containing revelations from and about the Lord, but the essential Divine truth itself — not merely a collection of writings for the use of men on earth, but a connecting link between earth and heaven — the fountain of wisdom even to the angels — such the Scriptures, honored above all precedent, are declared to be.

By these statements the New Church, as an organized body, must stand or fall. If they are not to be accepted without qualification, as exact literal facts, we might as well abandon our distinctive name, and close our houses of worship. They lie at the very foundation of the doctrinal system which we profess to hold. Swedenborg affirms that he was called by the Lord "to unfold to men the spiritual sense of Scripture." He declares that the revelation of that sense, whereby new light is brought to view in every part of the inspired Word, is actually the Second Coming of the Lord with power and great glory. "This Second Coming of the Lord takes place by means of a

man before whom He has manifested Himself in person, and whom He has filled with His Spirit, to teach the doctrines of the New Church through the Word, from Him": such is his own explicit assertion (True Christian Religion, 779). It is impossible to exceed the definiteness of this claim, or to overestimate its importance.

But what reason is there for thinking that the claim is worth considering? Those by whom it is not yet admitted have a right to ask this question. The usual answers to it are familiar. If the Scriptures are really Divine, it cannot be that their entire meaning finds expression in their merely literal sense. Judged by this external standard, much in them is trivial, much is of purely local and temporal interest, much is of doubtful morality; and, as a whole, they seem unworthy of Divine authorship. What use, for example, can be made at the present day, of the book of Leviticus, and of many other passages which prescribe the ritual observances of the Israelites? Of what account, for modern readers, are the Jewish histories, which tell of events long passed? The prophecies likewise, fulfilled, as they were, at the time of the Lord's advent, how are they applicable to the needs of today? Does the mere letter of the Bible satisfy those needs? Is it, or can it be, regarded as the source of Divine authority, or as the Word of God in any living sense? Who, among those that bear the name of Christians, make use of it as such? Is it not, for the most part, to all intents and purposes, an obsolete collection of ancient literature? Surely, unless there is some new way of interpreting the Scriptures — unless they can be shown to contain a deeper meaning than has been commonly supposed — their power and influence must soon pass away forever.

This is the general argument; which receives an added emphasis from the so-called higher criticism. It has never seemed to me that, as New-Churchmen, we should take a hopeless, or even a too hostile, attitude toward the exponents of that school of thought. Though some of their conclusions are such as we view with regret, or even with abhorrence, it is easy to

believe that they were a necessary part of the process whereby the Lord's coming is prepared for. *De*struction must always precede *con*struction. There must be a tearing down of the old, before the new can be built up. The faith of the former Church about the Scriptures has been no less erroneous, than it was about other matters. Nor could it be uprooted without shocking the sensibilities of some to whom the Bible is traditionally dear. So far as we can judge, the higher criticism is not malicious. It has not been prompted by the spirit of infidelity. It has had no purpose of undermining Christian belief. It has simply sought to apply the scientific and historical method of investigation to things which demanded something more than that sort of treatment. It has disregarded the Divine element in Scripture, just as naturalists often disregard the Divine presence in nature. It has approached its subject only from the outside. It has made use of no tests but those which were external and superficial. It has dissected the body of Divine revelation, but has not seen its soul. All this is done with apparent honesty, and with results which are not wholly valueless. But the work has been one-sided and inadequate, and has thus far had the effect of producing general blindness and confusion. Yet, as was said, it may be the most effective means of removing ancient errors, and hence a needful step toward the reception of new light. It does at least lend strength to the contention that no mere reasonings or speculations about the letter of the Word will suffice to call forth its true message.

The fact is that the Divine nature and authority of the Scriptures cannot be established by external proofs. We have not the testimony of eye-witnesses to show that "Jehovah Himself," to quote the language of Swedenborg, "spake the Word through Moses and the Prophets," or that "the Lord, who is the same as Jehovah, spake the word written by the Evangelists, many things from His own mouth, and the rest from the breath of His mouth, which is the Holy Spirit" (Sacred Scripture, 2). No one, so far as we know, was standing by,

who saw the writers, or heard the voice. All that we do know is that these marvellous writings have come down to us through the ages, making this claim for themselves, and that the claim was accepted first by the Jews as regards the Old Testament, afterwards by Christians as regards both Testaments, and has ever been the basis of belief in the one God, on the part of those who have professed to worship Him. In the very nature of the case, external evidence as to the authorship of each book, the time at which it was produced, and the circumstances attending its production, cannot be obtained; nor, if it could would it possess any great value, unless the books themselves carried with them the assurance of their Divine origin. It is possible for any charlatan or lunatic to aver that he writes by inspiration from on high; but the quality of what he writes is its condemnation. The Scriptures, on the contrary, shine brighter and brighter, the more deeply they are studied, and the more fully their contents are laid open. For this reason devout readers, in all ages of the world, who have searched them for help in the higher life, have felt their peculiar power and holiness. Such is the internal testimony which they bear to themselves. Compared with it, all other testimony goes for little. It is of small consequence whether Isaiah was penned by one or by fifty writers. The Pentateuch is not to be discredited, because the death of Moses, its reputed author, is described in its closing chapter.

This internal evidence of the validity of Scripture is what the New-Church teachings present. They waste no time in side issues, but go directly to the heart of the subject by showing that the very texture and substance of the Word of God are different from those of all other writings. It is not to be measured by the standards of ordinary literature. Examine it. See for yourselves. It is as superior to common books, as the Lord Jesus Christ is superior to common men. The one is Divine human, just as the other is. Apply the tests; they will not fail you. No matter how this collection of sacred writings came into existence. Here it is; it speaks for itself. Thus does

Swedenborg introduce the subject. Then he proceeds to show by almost innumerable proofs that the statements are true. He declares that "the style of the Word is the Divine style, with which no other can be compared" (Sacred Scriptures, 3). He points out that there are large portions of Scripture, which in their literal sense have no intelligible meaning, and which must be understood spiritually, if they are understood at all. Examples of this kind are given, with expositions of their internal sense. He explains the law of correspondences, and shows that it is the key by which that sense is laid open. There is no apology or hesitation in the teaching. It is positive and unambiguous from first to last. It must be accepted or rejected, just as it stands. No half-way assent to it is possible. It furnishes the absolute test of the Divinity of Scripture, as may be seen from a single illustration. Swedenborg points out a difference in the books which are usually printed as the Bible, affirming that some of them are the Word of God, and others not. But what is the ground of distinction? Is it a question of writers and manuscripts? Does it involve the point of historic accuracy? Not at all. Things like these are not even thought of. The one explanation given is, "The books of the Word are all those that have an internal sense; and those that have not are not the Word" (Arcana Cœlestia, 10325). Then follows a list of the former class.

Thus are we led to take an inside view of the Scriptures, and to prove their quality by the nature of their contents. To one who has any perception of their internal sense the evidence of their Divinity is overwhelming. That evidence is moreover confirmed by many collateral considerations. Among them is the essential unity which is seen to exist in the Scriptures, the more intimately they are studied and understood. Not a series of detached and unconnected writings, but one complete whole, with all its parts related to each other,— such does the Word of God become, when viewed in the light which itself affords. We are taught that "in the spiritual sense all things cohere in continuous connection, to the adjustment of which

every expression in the sense of the letter, or the natural sense, conduces; on which account, if one little expression were taken away, the connection would be broken, and the coherence would perish" (Sacred Scripture, 13). It may also be remembered that the same truth was represented by the seamless coat which the Lord wore, and for which the soldiers, after His crucifixion, drew lots. This coat was an inner garment, "woven from the top throughout." If it were cut apart, the pieces would soon be unravelled, and become worthless. But the outer raiment, made of four parts, could be, and was, divided among the soldiers without damaging the fabric. This means, as Swedenborg explains, that "the Jewish Church dispersed the Divine truths that are in the sense of the letter of the Word, but could not disperse interior truths, or the truths of the internal sense" (Apocalypse Explained, 38). That is to say, merely natural men, or men in natural states, can pervert and falsify the literal teachings of Scripture, but the deeper and essential truth within they cannot harm. The seamless garment therefore remains uninjured.

Our present interest, however, is centred in the fact that the internal sense is seamless. Such being the case, it must follow, as has been said, that the Word of God is a unit, and will so appear, the more thoroughly and interiorly it is scrutinized. Consider, for example, the relation between the Old and New Testaments. It is repeatedly said in the Gospels that such or such a thing was done, in order that a certain Scripture saying might be fulfilled. In many instances, unless it were so stated, no one would suspect that there was any connection between the two passages. One of the earliest cases of this sort occurs in the account, in Matthew, of the flight into Egypt, whither Joseph went with the young child and his mother. We are told that he "was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son." Searching among the prophets, we find that these words occur but once, and then in Hosea; but they do not seem to refer to our Lord at all. What

we there read is the following: "When Israel was a child, then I loved him, and have called my son out of Egypt." Allusion is apparently made to the well-known fact of Jewish history, that the Israelites, in the infancy of their race, dwelt in Egypt, and were delivered from the bondage of that country. The passage seems to deal with the past, not with the future, and to require no fulfilment. Yet how can we doubt the statement in Matthew that it was fulfilled in the Lord's experiences?

Again, we are reading, let us say, the forty-first Psalm. It is entitled a Psalm of David. It evidently alludes to events and conditions which existed in connection with David's own career. Toward the end we come to this verse: "Yea, mine own familiar friend in whom I trusted, who did eat of my bread, hath lifted up his heel against me." These words apply perfectly to Absalom, the treacherous and rebellious son of David, and without doubt they are predicated of him. But not of him alone; for when the Lord would make known the perfidy of Judas Iscariot, He speaks of him as having fulfilled the same Scripture, "He that eateth bread with me hath lifted up his heel against me."

Another striking illustration is the following: After the crucifixion the soldiers broke the legs of the two thieves, "but, when they came to Jesus, and saw that he was dead already, they brake not his legs." And this, we are told, was done, "that the scripture should be fulfilled, A bone of him shall not be broken." But where in Scripture was such a prophecy made concerning the Lord? It is indeed nowhere to be found with any mention of Him. The only place suggestive of the thought is in the directions given in Exodus and Numbers about the lamb of the Passover, where we read, "Ye shall not break a bone thereof." Are we thence to conclude that the Paschal lamb prefigured the Lamb of God? There can be no other explanation. Hidden in the historical narrative is an unsuspected glimpse of the Messiah.

Can any one suppose that these and similar references from

the New Testament to the Old are isolated cases? Is it only here and there that any connection between the two exists? On the contrary, the Lord declares that He came to fulfil the law and the prophets, even to the least jot and tittle. But there were few things that He did, or could, fulfil in a literal way. The greater part of His fulfilment was spiritual. That is, it was realized in His deeper experiences, of which the Word of the Old Testament is a continuous story. We are taught that in its inmost sense it treats of Him alone. It is the veritable book of His life. Accordingly He says, "Search the Scriptures; . . . for they are they which testify of me." After His resurrection, as we know, He opened the understanding of His disciples, and expounded to them in all the Scriptures the things concerning Himself. The law of Moses, the prophets, and the psalms, are alike designated as rendering this testimony. Who will venture to point out any chapters and verses where it is lacking?

Hundreds of examples might be given of the interwoven threads by which the different parts of the Bible are connected and held together in one Divine revelation. When the children of Israel were gathering up the manna in the desert, they did not think of any other bread which cometh down from heaven. But this was brought to view in later times, when our Lord's disciples heard Him tell of the true manna, whereby the souls of men are fed. "Your fathers," He says, "did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven." Thus is the natural event carried forward to its spiritual fulfilment.

In like manner conditions existing in the golden age reappear in the account of the New Jerusalem. Genesis and the Apocalypse are linked together by not a few visible strands. The river that watered the garden of Eden is surely the same as the pure river of water of life which flowed through the holy city. It is mentioned also in Ezekiel. Likewise the tree of life in the midst of the garden is seen again in the midst of the New

Jerusalem, bearing twelve manner of fruits, and yielding its fruit every month. The serpent which tempted Adam and Eve is also brought to view in the Revelation; but there we read of his defeat and discomforture; for there is given the assurance: "The great dragon was cast out, that old serpent called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

Is there more than one Babylon in the Scriptures? Is there more than one Jerusalem? Both of these cities find place in the Bible from beginning to end. Babel or Babylon is first mentioned as the city and tower which men built, whose top was to reach unto heaven. Then it appears as a powerful enemy of the Jews,— a nation which carried them into captivity. But this is not all. Long after the Jews returned to Palestine, — long after the city itself was in ruins,— Babylon was treated as an object of dread and abhorrence in the prophetic pages of the Apocalypse. Who does not remember the execrations hurled in that book against "Babylon the great, the mother of harlots and abominations of the earth"? To hold that by a mere coincidence the same detested name is constantly appearing and reappearing is a wholly untenable proposition. In essence, if not in form, there is but one Babylon all the way through,— one particular evil to which the human heart is inclined,— one dangerous and persistent foe of the Church of God.

And that Church itself — is it not always known as Jerusalem? Whether it be the concrete earthly city of the Jews, or the city seen in vision descending from God out of heaven, the meaning is the same. Here is another link which serves to unite all the Scriptures in one complete and consistent whole.

Thus we might keep on indefinitely with our illustrations; but perhaps enough have been given for our purpose. They are, for the most part, such deductions as any careful Bible student could easily make for himself. But, like other surface indications, they show the presence of still richer treasures which lie close at hand underground.

In "Arcana Cœlestia" (7233), we read:—

The internal sense is not only that sense which lies concealed within the external, as has been heretofore shown, but is also that which results from many passages of the sense of the letter duly compared with each other.

To make a comparison of this kind is what the present paper has attempted. We must not feel discouraged, if progress in the reception of the internal sense of the Word seems slow. The invariable teaching is that such reception must needs depend on the reader's state of mind. A certain amount of interior enlightenment is necessary, springing from a genuine desire for spiritual truth, which is loved and sought for its own sake, that is, for the sake of a better life. Again I quote from the "Arcana":—

The spiritual, viewed in itself, is the very Divine light which is from the Lord; accordingly it is the intelligence of truth, and wisdom therefrom. . . . These things, however, though clear to those who are in the light of heaven, are yet obscure to those who are in the light of the world, thus to most persons at the present day, and perhaps so obscure as to be scarcely intelligible. Nevertheless, because they are treated of in the internal sense, I must not refrain from disclosing them. The time is coming when there will be enlightenment." (4402.)

With these words we may fittingly close, and gain from them hope and courage. "*The time is coming when there will be enlightenment.*"

JAMES REED.

MUSIC AS WE ALL KNOW IT.

GOETHE says that "From men in all the walks of life, from every city, from the world at large, from everything with which I came in contact, I obtained material for my work. If everything was taken away that I have gathered from others, there would be little left of Goethe."

One may fall back upon this frank confession whenever attempting even a brief study of a great subject. True,

> I have not chanted verse like Homer, No!
> Nor swept strings like Terpander, No!
> Nor carved and painted men
> Like Phidias and his friend.
> I am not great as they are, point by point;
> But I have entered into sympathy
> With these,— and stand myself.
>
> Browning's "*Cleon.*"

Therefore the writer feels free to bring to others the message that has come to her concerning this most universal of the Fine Arts, which reveals to the ear all that is summed up in the goodness of God, as visible Nature shows to the eye all that is comprised in His wisdom.

It is the fundamental principle of all things; not so much *one* of the Arts, as the underlying soul and spirit of them all, without which they are formless and lifeless. Gliding into literature, science, and art, it gives to painting its tone, to architecture its harmony, to poetry its rhythm; and, without its fulfilled expression, what is worship?

Historically we may lend a listening ear to the Morning Stars as they sang the first chorus at the birth of creation. We may imagine the delight of Jubal in the time of the Most Ancient Church,— "the father of all such as play upon the harp and the organ," in the days when earth and heaven seemed nearer than to-day.

Still onward, we note the antiphonal chorus of Moses with the children of Israel after the wonderful march through the divided sea, followed by the destruction of the pursuing Egyptians:—

"I will sing unto the Lord, for He hath triumphed gloriously. The Lord is my strength and song, He is my God and I will prepare Him a habitation. The Lord shall reign forever and ever"; to which Miriam with her timbrel replied, followed by all the women with timbrels and with dances, "Sing ye to the Lord, for He hath triumphed gloriously."

A little later, in the time of the Judges, we hear another song of deliverance from Deborah and Barak: "Praise ye the Lord. Awake, Deborah, awake; utter a song. Arise, Barak, and lead thy captivity captive, thou son of Abinoam. So let all thine enemies perish, O Lord; but let them that love thee be as the sun when he goeth forth in his might. And the land had rest forty years."

Passing along, we note the restoring power of song, as David untwined the lilies from his harp and swept the strings gently before the suffering Saul. Study the narrative closely in the Word (1 SAM. xvi.), and also Browning's rendering of the pathetic incident. Read, too, the account of the bringing of the ark from the house of Obed-Edom to Jerusalem (2 SAM. vi; also 1 CHRON. xv.); the great preparation made by David for the music of Solomon's Temple, carried out so minutely (2 CHRON. v.) at its dedication; also, of the music provided for the dedication of the rebuilded wall of Jerusalem (NEH. xii. 27–43).

Note, too, the 137th Psalm, referring to the Israelites in Babylon. "By the rivers of Babylon we sat down; we wept when we remembered Zion. They that carried us away captive required of us a song. Sing us one of the songs of Zion. How can we sing the Lord's song in a strange land?"

Do not our own experiences in life bear like witness?

All of the foregoing allusions to the Word will well repay a careful study.

Our attention is rarely called to the power of the first Christian hymn. "And when they had sung an hymn, they went out into the Mount of Olives." The universality and life of that hymn, doubtless sung by all the Christian Church, as it was consecrated to its new use, can scarcely be estimated.

In the sixth century Gregory the Great looms up and throws a debt of gratitude forward upon Martin Luther and the sixteenth century. When Gregory ascended the pontifical throne, Europe was preparing for its plunge into the Dark Ages from the midst of barbarism; yet through all those ten silent centuries, his chants went on in ceaseless murmur; and wherever their tones were heard, there was the uplifted Cross.

The incomparable superiority of the "Mass" lies in the adhesion to the principle that music can present but one idea clearly at one time. In Hayden's Mass, "The Gloria," which covers eighteen pages, the Kyrie Eleison occurs twenty-seven times. The Mass becomes the Oratorio of the Messiah on a reduced scale. In Handel the "Kyrie" represents the waiting fear and expectation, leaving the feeling that the answer is near. Without a Gregory we could not have had a Palestrina. All things are so interdependent.

We find almost a blank in the history of music from Gregory to the eleventh century. True, Charlemagne compiled songs for the people. Monasteries preserved much. Guido of Arrezzo added much. But the fifteenth century brought all Europe together to sit at the feet of the Netherlands, whose chief pride lay in her son, Gaudio Mell, the instructor of Palestrina.

We can form but small conception of the power of music in these earlier centuries. Palestrina gave the greatest revelation the world had yet received. He fulfilled the Gregorian promise, as Martin Luther's conceptions were realized manfully by Bach. The people had listened for fourteen centuries to the chanting of monks, themselves silent participants. Imagine the new joy when Martin Luther gave music to the people,— to the children.

We may better estimate its power when we consider that

"a song signifies glorification, which is confession for joy of heart; and that singing exalts and causes the affections to burst forth into sound, and to present itself intensely in its life."

Music that is born of human breath comes straighter to the soul than any strain the hand alone can bring. Hence consider the value of a musical speaking voice. All tones of the voice are from the lungs. Variations are possible that derive very little from the understanding. Such are the tones of song and music. The correspondence of the variations of tone, like those of song and music, is with variations of the affections that are from the love of the will, in the understanding. Also the correspondence of the variations of tone that derive little from the understanding, is with the variations of perceptions. The correspondence of tones that derive much from the understanding is with thought and its variations. The ideas of thought correspond with the words.

A careful consideration of these principles will help us to compare with them the lullabies of all nations; the folk songs the world over; the songs of the trouveurs and troubadours in France as early as the twelfth century; the minnesingers and meistersingers of Germany; also the Italian love-songs before Dante; all showing the power of love in mother and lover for child and humanity and nature, increasing to a dominant tone, — this love of life and nature that had so long been a minor note in the mediæval world.

Here lay the real secret of the Renaissance,— this life of the heart, so fundamental in itself, waiting for the enlightened understanding to complete it.

Plato considered music "the essence of order. It is a moral law. It gives a soul to the universe. It is the eternal form of all that is good, just, and beautiful."

Cardinal Newman says, "Musical creations are the outpouring of eternal harmony; an echo from our home; the voice of angels; the magnificat of saints, or the laws of Divine government."

From such expressions may we not look forward to composers whose minds are permeated with the affection of genuine truth?

Our musicians are taking steps toward such results, while our work must be to supplement their effort by being familiar with music as a science, and by practice becoming able to join in chorus, not for effect, but for love of use. Our children must be taught to prepare themselves for the music of the church and the home, while the church should cherish all such effort and lend willing encouragement to its development. The church has been and must continue to be the greatest educator in the world. The most successful and wonderful musicians have come from the old world through the doors of the sanctuary. "The Ritual of the Church sums up and includes all the fine arts, since the idea of every art is to open heaven to man, and thus to show forth something of the Lord. The best of every fine art has ever been devoted to the service of God; and ritual not only can, but *must*, if it would be a living power, lay every muse under tribute."

As it is not the size of the canvas that determines the value of a painting, neither is the complex character of musical expression a mark of its power. Simple music may be full of vitality. While it may seem easy to write correctly a simple song, yet so to use the material of which such a song is made that it may live in the hearts of the people, is quite another matter.

"A composer rarely knows when that mysterious life enters his work," writes George F. Root; and instances his own "Shining Shore." He speaks of his experience in teaching the blind, who are such ready recipients of musical instruction. "They wrote down that which entered their musical minds through the proper avenue,— the ear."

His visit to England gives much of interest. In the Homes for Boys a choir of forty sung in great harmony without an instrument. In the Staffordshire potteries he found excellent practice among the operatives,— men, women, and children, one hundred and seventy voices in fine accord. The difference for good that these teachers will have created in the minds of these workmen and children cannot be measured by any earthly standard.

Lowell Mason used to assure his classes that "Except ye become as little children, ye cannot enter the kingdom of heaven, nor the kingdom of sound, nor any other kingdom."

We cannot measure the extent of influence going forth from the musical instruction of these marvellous teachers in the Kingdom of Sound,— Lowell Mason, a prince in church music; Geo. J. Webb, in chant and anthem, in glee and madrigal; and Geo. F. Root, known far and wide and deeply loved, as we see from one tribute on his seventieth birthday:—

> How noble, how grand was the mission
> The Master of music assigned you,
> To tune all the tongues of the people
> To strains that were helpful and holy.
> Pass on to the land of the singers,
> O, sweetest of all the musicians;
> Afar from the valley of shadows,
> Up, up to the brightness and glory;
> Away o'er the mountains of Beauty,
> Whose tops are aglow with the shining
> And sheen of the gates of the City.
> Make light all the way of thy journey;
> Sing on to the close of the journey,
> Sing ever when it shall be ended,
> For they who have lessened earth's sorrows
> Have songs in their hearts through the ages.

An interesting Swedish settlement in central Kansas, numbering about three thousand, has been observing for twenty years Holy Week by singing "The Messiah" with all the skill at its command. Musicians from the far West coming to assist them, the effect upon the country around is uplifting; all the result of an effort made by an enthusiastic young preacher, who insisted that each settler should buy an organ. "It is so good for the people to sing. It makes them better,— father, mother, and children. I want every family to sing around the family altar every evening."

For an Easter celebration "The Messiah" was prepared and has been continued. The preparation, performance, and

the memory lasts all the year through. We may only wish for them a new comprehension of the great truths they dwell upon so lovingly.

Fine music, melody, and harmony, so beautiful in themselves, are made the outer pattern, the woof, as it were,— of compositions whose warp consists of all the passions of the soul of man, all the beauties of nature; the whole myth world and much beside which the great composers have seen and felt and left for an orchestra and conductor to interpret for the world. With a leader who has entered into all the lights and shades of the story to be told, and who can so control and sway the players upon a hundred instruments,— such a rendering moves an entire assembly as one man. How each member watches the master; how they listen and heed each other's movements; how they observe the rests and so promptly take up the strain again! Is it not a picture of harmonious living and how to acquire it? Think of the patience necessary!

"Truly," says Ruskin, "the practice of patience affords us a nice little *adagio* lesson. All one's life is a music, if one touches the notes rightly and in time. But there must be no hurry. There's no music in a rest, but there's the making of music in it. People are always missing that part of the life lesson,— the life melody, and go scrambling on without counting. Not that it is easy to count, but nothing is easy upon which so much depends. Patience is at the root of all pleasures and all powers."

Poetry is a universal bond; and the union of words with music is of incalculable value. The songs of a people are as important as the laws, for they move the emotions. Rhythm is the law of pulsation and underlies everything, either natural or spiritual, even the wonderful song of the city, whose keynote is G major! Did you ever think of it?

It was Macdowell, I think, as Grieg spoke of him,— our own dear Macdowell,— who says: "A song should have climax, form, and plot, as does a play. Words to me seem so paramount, apart in value from the musical setting; so while I

cannot recall the melodies of songs I have written, the words are indelibly impressed upon my mind." The fidelity of the music to the words is his most striking trait.

Would you know the best that America has produced in art song get Opus 33–60, and the eight songs, Opus 47; "each one worth its weight in radium," says a musical critic.

Grieg, when asked into which one of his compositions he had put the most of his real self,— the sonatas, the chorals, or the concertos,— replied: "I lay no stress upon names. The name is nothing. Chopin called some of his most divine compositions waltzes and mazurkas. But I consider 'Chamber-music' the most refined and spiritual of all; and the 'String Quartet' the finest medium; it is purer spirit. I do not wish any of my violin-sonatas orchestrated; 'twould change the whole spirit."

This idea was in accord with Beethoven, who in his later years regarded the quartet of strings one of the most perfect means of expressing his deepest musical thought; and he has left some of the greatest treasures of all music in that form. To the quartet may be added other strings, with a piano or French horn.

We ought to rejoice that America by its musical sympathetic expression has enabled such a quartet to enter upon its twenty-third season. These four artists have devoted their entire professional life to the exposition of chamber music,— pure music which we should learn to understand. Practice is as essential to the acquirement of true appreciation of an art as it is to the acquirement of skill in expressing it.

The leader of the Kneisel Quartet was at one time the leader of the Boston Symphony Orchestra. All are foreigners, but are losing themselves in free America. All music lovers must delight in the effort being made in the large cities to place music where it should be in the estimation of educators. New York City, under the supervision of Arthur Whiting, is presenting a musical course to the colleges, of which many have availed themselves.

Long ago the great Napoleon said: "Music has the greatest

influence over the emotions, and is the art to which law-makers should give the greatest attention." It is the most social art,— the art which unites the emotional life of humanity. Only music can mingle in one single appeal all the flood of desire that in one moment sweeps over the soul, lifting us in the presence of certain ideals and certain aspirations. It is the re-creating of the spirit through spontaneous and joyous expression. No healthy mind lacks the musical faculty. It is a great mistake to assume that because a child shows no talent, he should be deprived of correct teaching. If one generation of Americans were to be educated in music training with all that it implies, the benefit to the nation would be incalculable. It would appear in a vastly better physical condition; public and private morality would be conserved, and crime would proportionately decrease. Its principles enter into all conditions of the body, induced by molds of thought, which conditions mothers may well remember.

We may class them with Delsarte under three heads,— Bearing, Attitude, and Inflection. We are inclined to let small things pass, but we cannot, for the law of growth demands that an attitude becomes a bearing and an inflection strengthens into an attitude. The bearing expresses one's character and is permanent. Attitude is transient in its nature, expressing moods which dominate consciousness for the time being. Inflection is a completely transitory expression of fleeting emotions, but so necessary to be guarded and formed rightly, because by nurture they become permanent. One's bearing always betrays him,— his habit of thought concerning himself,— whether a worm of the dust or the child of a King.

In this same culture of movement or expression must be placed the whole culture of the speaking voice. By the tones of the voice the angels discern one's entire life's love. Is it necessary to place any other motive before us? There is no power so lasting as an old hymn or ballad uttered by the human voice. I sometimes feel that a renewed will is the only lack,— a will unchecked by fear, untrammeled by pride. The deep

power of Spirit can do wonders. The inmost of us so rarely opens. Go deep enough and you find the music.

Mr. Tomlins once impressed upon his class the necessity of understanding the dynamic power of song. Teach a child the words of Holy Writ; he will not understand them now,—No; but in later life, under pressure, strength of promise, plus one's life, and he understands and sings from his soul, "O that I knew where I might find him!"

Are we not losing much of this power of sacred song? The flippant airs and sensational words of much of the Sunday-school music is a mockery and dissipates the forces that make for righteousness.

The German chorals, the first line of which is always a text from the Word, as "Out of the deep to thee I call," were taught to the German children in the same way in which they are taught to read and write. They are the rich heritage of the people.

After studying these few points presented here, I am impressed with the real religious feeling of musicians. Listen to Browning's "Abt Vogler," who exclaims as he extemporizes upon an instrument of his own invention, "Earth has attained to heaven. There is no more near or far."

To Wagner the art work of the future meant a coöperation of all the arts on a basis of interdependence, the inspiring purpose of all being dramatic expression, which was but a revival of sixteenth century thought, as evolved by a group of musical scholars in Florence, who studied Plato and hoped to rehabilitate the Greek stage.

Wagner in his moments of inspiration says: "Everything vanished from mortal sight, but to the spiritual ear the message will sound on and on. When I am alone, the musical fibres begin to tremble within me, and the heart adds its impetuous metre." Is it small wonder that his music lives?

When to the inspiring strains of Lohengrin we add the force of the words:—

Faithful and true,
Faithful and true,

do we not add to its power a thousandfold?

Ole Bull was a tone-painter, bringing out in clear notes the very hearts of the people. This love was the burden of his music. He made articulate before courts of kings the land of peasant songs and peasant fiddlers. The sorrow that spoke through his bow, and the wild delight of the dance, the bridal procession with its delicate music poem,— all took on new power. The strange airs of the northern night, till now despised as mere folk-music, acquired undreamed of glory where the great world had assembled to hear them from Ole Bull. The great marvel is that he has brought Norway home to Norsemen. Most people knew the folk songs and dances, but they were ashamed to admire them. The warm Irish heart was captured by his rendering of Tom Moore's melodies. He seemed to bring whole realms out of the sphere of silence and to confer the franchise of the world upon them:—

Yes, we love this land of Norway,
Yes, we love this land, arising
Storm-beat o'er the sea,
With its thousand homes enticing,
Rugged though it be.
Love it, love it, not forgetting
Those we owe our birth,
Nor that night of *saga*, letting
Down its dreams to earth.
Norseman, wheresoe'er thou dwellest
Render thanks and praise to Him
Who has been this land's defender,
When its hopes looked dim.
Yes, we love this land arising
Storm-beat o'er the sea,
With its thousand homes enticing,
Rugged though it be.

Of all earthly music, that which reaches farthest into heaven is the beating of a loving heart, as Browning tells us in the

"Two Poets of Croisic," — of one who sung for a prize; not only sung, but played his lyre. A string snapt, just as the climax was near:—

> . . . when a cricket
> Some mad thing that left its thicket
> For mere love of music,
> Flew with its little heart on fire,
> Lighted on the crippled lyre,
> So that, when (ah, joy!) one singer
> For his truant string
> Feels with disconcerted finger,
> What does cricket else but fling
> Fiery heart forth — sound the note
> Wanted by the throbbing throat?
> Aye, and even to the ending,
> Cricket chirps at need,
> Saves the singer from defeat,
> With his chirrup low and sweet.

Better than I can express my hope for a higher standard of music this little poem makes the appeal:—

> Frail singers of to-day, your song is sweet,
> The words that ye repeat
> Are comely, making music as they pass,
> Faint as the singing glass
> Rubbed by a moistened finger, round and round,
> Circles the rim of sound,
> A thin, yet poignant cry, but
> Yesterday, men sang a manlier way,
> Plucking rough chords of strength from
> Lyres too rude, ever to be subdued,
> By this slight tinkling harmony of the hour.
> Awake, awake to power,
> Singers of songs, else die!
> Far better mute were the emasculate lute,
> Far better silent, than thus chirping on,
> An echo of things gone,
> Gone down forever with all
> Those mighty hearts
> Who brook no counterparts.

It is a pleasant thought that all this wondrous beauty of expression through tone painting is something all may share who have the open eye and ear; delightful to know that the Creator of the universe has created many constant things; that things not constant may have existence.

"In all nature," we are told, "the constant things are provided that infinitely changing things may have existence; for the changing can have existence only in the constant, the fixed, and the sure. Harmonies of sound are of infinite variety; but they would be impossible unless the atmospheres were constant in their laws, and the ear in its form.

"Varieties in sight are infinite, but would be impossible were not the ether and the eye constant in the law of the one and the form of the other."

With this thought in mind we can appreciate more justly the music of nature in every or any mood. We would grow less critical when she bids us only understand her better and know that,—

> The windy day is a singing day,
> For the wind is a minstrel, strolling
> Through field and wood, with cheery lay,
> Insistent, sweet, cajoling.
> The strings of this harp are pine and oak,
> As he chants his tale to the woodland folk,
> Ah, revellers of old are they,
> When the minstrel wind begins to play;
> And whether he whistles or laughs or sings,
> Through every simple heart there wings
> The impelling, world-old call, to stray
> With their comrade wind, for ever and aye.

We are told that when Millet was asked by his wife why he continued painting upon "The Angelus" after it seemed to her completed, he replied, "I want to paint, until I can hear those bells ring!"

So we want to dwell upon our subject until we catch the high notes and clear, sweet spirit of these workers *in* the world, but not *of* it, who like the lark, mount up to hear the bells of

heaven ring, and descending, bring us some of the melody. We must agree with Goethe in "Wilhelm Meister" that song is the first step in education. The simplest instruction, the simplest enjoyment we enliven and impress by song. Level roads run out from music to every side.

And it is well if our consideration of the subject has helped us to discern more clearly the relation of natural truth to spiritual truth; and to learn more fully that all our memory-knowledges are of no value, except so far as the Divine life flows in and vivifies them. It is surely to be hoped that we have grasped the truth so plainly set forth in the deeper meaning of the twenty-fourth chapter of Genesis that there is room for the camels; there is straw and provender for them; but they are to be loosened; and they must kneel at the fountain; thus "everything appertaining to the natural man is of no other use than to be subservient to the spiritual man."

How may we use this great force which is so universal, as to make of it, not an end, but a means to an end? We must remember that the mind of man is like a house, of three stories; that fully two-thirds of the culture of to-day is sought for and used for the gratification of the natural man, not by any means to be despised, for upon the plane of the natural rests the higher, as a superstructure rests on a foundation. But this basement story of a palace ever remains the basement story; finish it off with cedar wood and fine stone, with every appliance for effective work; fill it with all the valuable things you may desire; but do it in order that the higher stories, the upper room, may be better fitted for the abiding of the soul, the real man.

We must remember that the living room is above, where one forgets that there is a basement story when in the enjoyment of the delightful uses which are there provided.

Nevertheless the work done on the ground floor contributes to all this, if the motive power is a desire to *use* every gift of God, that we may indeed send returning currents from thankful hearts,— "Not unto us, O Lord; not unto us, but unto thy name give glory for thy mercy and for thy truth's sake."

It is very essential that good stone and mortar and lead and iron and wood and glass enter into this foundation building. They must not be thrown together, but with purpose strong and true must every movement in its construction be controlled, though the occupant may only pass through on his way:—

"To every Race for every tongue
There are Lyrics yet unsung,
While the mists that round us drift
Ever more and more uplift!
Ready new delights to find,
Where before, the eyes were blind,
Where before, the ears were dead!
So I say, as I have said
There are Lyrics yet unsung
Unto Harps, as yet unstrung."

'Tis true that "old battle cries obscure new issues." Therefore is it not worth our while to strive diligently to catch the keynote of the whole heavens as they sing the new song: "Blessing and honor and glory and power be unto Him that sitteth upon the throne and unto the Lamb for ever and ever"?

Susan Wood Burnham

IMMORTALITY OF THE SOUL BEFORE BIRTH.

An editorial footnote in the Review of October, 1908, Vol. XV., page 562, has called forth comments which show that two views exist among students of the writings of the Church, as to when the soul is to be regarded as immortal. The footnote is in reference to a comment upon Elizabeth's salutation to Mary, calling her "The mother of my Lord," and asking how she could be called "mother" before the birth of her child. It reads as follows:—

> This does not seem quite in harmony with the teaching of Swedenborg that a child is immortal from the time of conception. Mary was a mother as soon as the Holy Spirit had given her the Divine child to clothe in her own flesh.—Editors.

This comment does not affect the correctness and value of the article, to which it was appended, in discussing the representative meaning of Mary and the other Scripture persons and events explained. It simply questions the objection made to the use of the name "mother," for a woman with child, and especially for the Virgin at this time. No matter what abuse has been made of the Scripture passage by the Romanists, the question of its true meaning in the letter need not be feared. Turning to the Century Dictionary for a definition of the term, we find this first, "A woman in relation to her child." The question to settle, then, is, whether the existence of the child, and the relation of the mother to it, begins at conception, or at birth, or at some time between. In the light of modern science the time of "quickening" cannot be considered as that when the child first begins to live, nor any other time between conception and birth; for the longer the interval after conception the better the prospects of successful birth, up to the period of fœtal maturity; and the fœtus may be said to die at any time after conception.

But a deeper problem than this is presented in the New Church, for we are taught that the purpose of creation is to form a heaven of the human race. Thus human motherhood is a conception and birth primarily of souls for immortal life. And the essential question is, when is the soul of her child immortal, at conception or at birth?

We are taught:—

The Lord conjoins Himself to man in the womb of the mother from his first conception, and forms man.

By the Lord here and elsewhere is meant the Divine that goes forth from Him as the sun of heaven, where the angels are, and by and through which all things in the whole world have been created. That this is life itself has been shown already. That life itself is present from first conception and is what gives form, follows from this, that in order to be the form of life which man is, and in order to be an image and likeness of God, which man also is, and in order to be a recipient of love and wisdom, which are life from the Lord, thus a recipient of the Lord Himself, man must be formed by life itself. That if man loves the Lord he is in the Lord and the Lord in him, and the Lord has his abode in Him, the Lord Himself teaches. All this work of preparation for Himself the Lord does in the womb, as will be seen in what follows. This is why Jehovah, or the Lord, is called in the Word, Creator, Former, and Maker from the womb (Isa. xlvii. 1; xliv. 2, 24; xlix. 5). (Divine Wisdom in Apocalypse Explained III. 1; compare *Ibid.*, II. 1.)

In the previous section of the same work (II.) we learn that the Lord creates in man two receptacles, one for His love and the other for His wisdom, and afterwards forms them into the will and the understanding of the man. It is in these two receptacles that the Lord conjoins Himself to man from his first conception. All things of the body are brought forth from these. And they are called the beginnings of man. Notice, then, that man begins, or exists, from his first conception. He is conceived by the mother, from the father. Let us read again:—

These two receptacles, which are the beginnings of man, are from the father; his formation to the full time of birth is from the mother; for the seed is from the male; . . . it is received by the female; . . . As the rudiment of man is a seed, and this is a double receptacle of life, it is clear that the human soul is not life from life, that is, life in itself, for there is but one life, and that is God. (*Ibid.*, III. 2.)

That the human soul is not life in itself, that is, God, can be said just as truly after birth as before; for instance, we read:—

It nevertheless is well known that all the good of love, and all the truth of faith, flow from God into man, and that nothing of them is from man; . . . For the soul is not life in itself, but is a recipient of life from God, Who is life in itself; and all influx is of life, thus from God. (Intercourse between Soul and Body, 8.)

These two receptacles are divided into the three degrees of the spiritual world, one within another, and the two higher are said to be the dwelling-places of the Lord, but not the lowest. The two higher degrees are in the order and form of heaven; but the lowest, owing to hereditary taint, is in the form of hell. We read:—

Since, then, man in the beginning of his development is such a dwelling-place of the Lord as has been described, and these three degrees are then open, and since everything that goes forth from the Lord as a sun is Man in least things and greatest, so extension into any other form than human is not possible; nor is extension possible except through rays of light from wisdom with heat from love in the midst; thus through vivified fibres, which are rays brought out into form. (Divine Wisdom in Apocalypse Explained, III. 4.)

It is then shown that beasts have not these two higher degrees in which God dwells in man. This is why the souls of beasts have not immortality as individuals; and why the souls of men are immortal.

Now two statements appear which have led some readers to conclude that the soul is not immortal until after birth into this world. The first is as follows:—

One receptacle is for the will of the future man and the other for his understanding; and yet nothing whatever of his will or of his understanding is present in the formation.

Will and understanding in man do not begin until the lungs are opened, and this does not take place until after birth; then the will of man becomes the receptacle of love, and the understanding becomes the receptacle of wisdom. They do not become such receptacles until the lungs are opened, because the lungs correspond to the life of the understanding, and the heart corresponds to the life of the will, and without

the coöperation of the understanding and will, man has no life of his own, as there is no life apart from the coöperation of love and wisdom by means of which the embryo is formed and vivified, as has been said before. In the embryo there is only the beating of the heart and the movement of the liver, the heart for the circulation of the blood, and the liver for the reception of nourishment; from these is the movement of the other viscera, and this movement is felt as pulsative after the middle period of gestation. But this movement is not from the unborn child's own life; one's own life is the life of the will and the life of the understanding; while the life of the infant is the life of commencing will and commencing understanding; from these only do the sensitive life and the moving life in the body spring; and this life is not possible from the beating of the heart alone, but is possible from the conjunction of this with the respiration of the lungs. (*Ibid.*, III. 5.)

The life of the fœtus is then compared to that of a man in a swoon, when respiration stops, and he becomes unconscious. This state of the fœtus is still further described as follows:—

Love or the will cannot do anything through its human form without marriage with wisdom or the understanding. This also is plain from the correspondence of the heart with the will. The embryo man lives with the heart, but not with the lungs. For at this time the blood does not flow in from the heart into the lungs and give him power of respiring; but it flows through the foramen ovale into the left ventricle of the heart; wherefore the embryo cannot move anything of the body, for it lies enswathed, nor can it feel anything, for the organs of the senses are closed up. Similar is it with love or the will, from which the embryo lives all the while, but obscurely, that is, without feeling and action. But as soon as the lungs are opened, which takes place after birth, he then begins to feel and to act, and likewise to will and to think. (Divine Love and Wisdom, 401.)

The life of man, then, is different before birth; it is unconscious life from the Lord, and without the power, or even the need, of coöperation; but it is that of a living soul being clothed with a material body. That there may be no failure to understand that it is alive, a little farther on, in the writing which occasions the doubt, indeed, in the very next paragraph, Swedenborg says:—

There is life in the embryo before birth, but the embryo is not conscious of it. This follows from what has been said above; also that the life from which the embryo in the womb lives is not its life, but the Lord's alone, who alone is life. (Divine Wisdom in Apocalypse Explained, III. 6.)

The Lord alone is Life just as truly after birth as before. And this is dwelt upon in the next paragraph of the same work, where the likeness or analogy between the formation of man in the womb and his reformation and regeneration is dwelt upon. We read:—

There is a complete likeness between the reformation of man and his formation in the womb, with this difference only, that for a man to be reformed he must have will and understanding, while in the womb he has no will and understanding; but this difference does not exclude the likeness or analogy. For when the Lord is reforming and regenerating a man He leads his will and understanding alike. But through the will given to man and through the understanding given to him there is an appearance that the man leads himself, that is, wills and acts from himself, and thinks and speaks from himself; and yet he knows from the Word and from doctrine from the Word that it is not himself but the Lord, consequently that all this is only an appearance; . . . From this it is clear that neither the will nor the understanding is man's, but both are in themselves as they were in man in the womb; that is, they are not his, but these two faculties were given to man that he might will and think and act and speak as if from himself, and yet know, understand, and believe that they are not from himself. (*Ibid.*, IV.)

Now why did Swedenborg introduce this paragraph about reformation and regeneration here, in the midst of this instruction concerning fœtal life? Surely it is to show that the essential difference is in this matter of consciousness. The Lord alone is Life before and after birth; man is only a receptacle of life ever. Life does not begin at birth, but only begins to be self-conscious then. Failure to coöperate with the Lord in reformation and regeneration does not mean the loss of immortality. Why, then, infer that failure to coöperate in formation and generation in the mother's womb, when such a thing is not in order, and is therefore impossible, means the loss of immortality? Deeper study shows that such an inference is not only not necessary, but is forbidden. For man is a spirit, not the body of flesh derived from the mother. We read:—

The soul which is from the father is the man himself, and the body which is from the mother is not the man in itself, but is from him. The body is

only a covering of the soul, composed of such things as are of the natural world; but the soul is of such things as are in the spiritual world. (True Christian Religion, 103.)

Love or the will is the life itself of man. . . . As the heart acts in the body, so the will acts in the mind. And as all things of the body depend upon the heart for existence and for motion, so all things of the mind depend upon the will for existence and for life. It is said, upon the will, but this means upon the love . . . and the love which is life itself is from the Lord alone. . . . The heart is the first thing and the last which acts in the body. That it is the first, is evident from the embryo, and that it is the last, is evident from the dying; and that it acts without the coöperation of the lungs, is evident from cases of suffocation and of swooning. Hence it may be seen, that as the subsidiary life of the body depends upon the heart alone, so likewise the life of the mind depends on the will alone; and that the will lives when the thought ceases in like manner as the heart lives when the breathing ceases — as is also plain from embryos, from the dying, and from cases of suffocation and of swooning. From which it follows that love or the will is the life itself of man. (Divine Love and Wisdom, 399.)

Furthermore we are taught that these receptacles, which the Lord creates and in which He conjoins Himself to man in the womb of his mother from his first conception, are substantial spiritual organisms; and that they have a pulsation and respiration of their own in the spiritual world, which is synchronous with that of the heavens and associated with it. From this we can understand how the will and spiritual heart of the embryo pulsates in the heavens, from the Lord, before respiration begins by birth; and how respiration can be established in the spiritual world if the child fails to be born in this world. But let us consider the passages which so teach. They are as follows:—

The will and the understanding are called receptacles because the will is no abstract spiritual thing, but is a subject substantialized and formed for the reception of love from the Lord; and the understanding is no abstract spiritual thing, but is a subject substantialized and formed for the reception of wisdom from the Lord; for these have a real existence; and though hidden from the sight they are interiorly in the substances that constitute the cortex of the brain, *et cetera*. . . . Thus there are not merely two but innumerable receptacles, each one doubled and of three degrees. (Divine Wisdom in Apocalypse Explained, V.)

The whole heaven . . . is in the Lord's sight as one man. Moreover, the influx of the celestial kingdom into the spiritual kingdom is like the influx in man of the heart into the lungs. Thus there is a universal correspondence of heaven with these two movements, that of the heart and that of the lungs, in every one. (*Ibid.*, VII. 2.)

The spirit of man has equally a heart and pulsation therefrom, and lungs and respiration therefrom. (*Ibid.*)

The spirit of a man is not a substance that is separate from his viscera, organs, and members, but it cleaves to them in close conjunction; . . . consequently, when the bond between man's body and spirit is loosed the spirit is in a form like that in which the man was before; there has been merely a separation of spiritual substance from material. For this reason the spirit has heart and lungs the same as the man in the world. (*Ibid.*)

The pulsation of its heart and the respiration of its lungs flow into the pulsation of the heart and the respiration of the lungs in man in the world. (*Ibid.*, VII. 3.)

The life of the body, which is natural, begins and continues to exist through that influx, and ceases by its removal, thus by the separation. (*Ibid.*, VII. 4.)

Before birth this influx, upon which the life of the forming material body depends, is from the spiritual heart, or will-receptacle alone; but that is adequate for the formation of the body, since love is the life itself of man (Divine Love and Wisdom, 399). If for any reason this correspondence between the spiritual and the material pulsations should stop, what would be the result? The embryo would be said to die. The material part certainly would die; but what would become of the spiritual part, the soul, which is from the father, and in which the Lord has conjoined Himself in the two receptacles of the spiritual man from his first conception (Divine Wisdom in Apocalypse Explained, III., 1)? Surely it would continue to live in the spiritual world.

This brings us to our second difficulty. Again and again in the writings of the New Church we find such statements as the following:—

There is and there can be no angel or spirit that was not born a man in the world. It has been shown in the work on "Heaven and Hell" (311–317) that angels were not created such immediately; but all who are or have

been in heaven were born as men, and became angels after a life passed in the world. (*Ibid.*, VIII.)

This is in accordance with the cardinal principle that "all creation is through ultimates into mediates." We therefore find, in reference to the subject we are considering, such statements as the following:—

In man after birth the receptacle of love becomes the will, and the receptacle of wisdom becomes the understanding; for after birth the lungs are opened, and these with the heart inaugurate the life of action which pertains to man's will, and the life of sense which pertains to his understanding. These lives do not exist from the separate operation of the heart, or from the separate operation of the lungs, but from their coöperation; nor do they exist apart from correspondence, or in a swoon, or in cases of suffocation. (*Ibid.*, VI., end.)

But we know that these lives of action and of sense are not developed suddenly, by one breath of the lungs, nor by many; and the will and understanding are not opened into the two higher planes of the spirit, where the Lord conjoins man to Himself and makes heaven by reformation and regeneration, until childhood and youth have passed, and the spiritual rationality has been unfolded. Nevertheless, in that same work on "Heaven and Hell" (329–345) we are taught that all who die in infancy and childhood are educated by the angels, and grow up in the spiritual world. If they have been born, and have drawn one breath in the world, they are immortal. Shall we conclude that being born, and failing to draw that one breath, they are not immortal? Where shall we draw the line?

Moreover, we are taught that the basis upon which infants can be educated in the spiritual world is a covering of the purest substances of nature, derived from the mother. "The soul of every one is from the father, and is only clothed with a body from the mother." (Divine Providence, 277.)

Every man, after death, lays down the natural which he had from the mother, and retains the spiritual which he had from the father, together with a kind of border from the purest things of nature around it. (True Christian Religion, 103.)

The purest things of nature, then, are of the natural body derived from the mother, and not of the soul derived from the father. The necessity for this border, or *limbus*, is shown in the following:—

> Substances in the spiritual world . . . are correspondences of the affections of angels, and they remain as long as the affections remain, and disappear with them. And the same would have been true of angels if they had been created in the spiritual world. . . . But in the natural world there are matters by means of which and out of which procreations and afterwards formations can be effected. (Divine Wisdom in Apocalypse Explained, VIII. 3.)
>
> An angel having been first born a man in the world takes to himself permanent existence; for from the inmosts of nature he takes to himself a medium between the spiritual and the natural by which he is so terminated as to have stability and permanency. Through this he has what gives him a relation to the things that are in nature. (*Ibid.*, VIII. 4.)

This medium, or border, taken from the inmosts, or purest substances of nature, seems to be all that is derived from the mother which is necessary for spiritual permanency and immortality; but the soul itself is derived from the father, and is separated from him, not at the time of birth, but at that of conception. The question then is, that if a sufficient medium, or basis, from the purest substances of nature is then furnished to fix the soul for purposes of parturition, is it not also sufficient to fix it for immortality? Dr. N. C. Burnham, in his work on "Discrete Degrees" thinks it is; he says:—

> Inasmuch as the human spirit in its rudimental form as an offshoot from the soul of the father is an organism of spiritual substances evanescent in their nature (Divine Love and Wisdom, 432; True Christian Religion, 103; Conjugial Love, 220), it must (when begotten) be immediately fixed by taking on the primordial rudimentary form of the material body from the purest elements of nature supplied for the purpose by the mother, thus securing permanence and subsequent growth. (p. 57.)

That the entire soul of the offspring is thus separated from the father, and given to the mother to fix by the purest elements of nature is shown by the following:—

> The soul is spiritual substance which has no extension but impletion, and from which there is no taking of a part but production of the whole

without any diminution of it. Hence it is that it is just as fully in its least receptacles, which are seeds, as in its greatest receptacle which is the body. (Conjugial Love, 220.)

Of those who die in infancy we read as follows:—

What the difference is between those who die infants and those who die adults shall be told. Those who die adults have a plane acquired from the earthly and material world, and carry it with them. This plane is their memory and its corporeal natural affection; this remains fixed, and is then quiescent; but still it serves their thought after death for an ultimate plane, since the thought flows into it. . . . But children who die in infancy and are educated in heaven, have not such a plane, but a spiritual-natural plane, since they take nothing from the material world and the earthly body; on which account they cannot be in so gross affections and thoughts therefrom, for they take all things from heaven. Moreover, children do not know that they were born in the world, and so believe themselves born in heaven. Thus neither do they know of any other than spiritual birth, which is effected by means of knowledges of good and truth and by intelligence and wisdom, from which man is man; and because these are from the Lord, they believe, and love to believe, that they are the Lord's own. But still the state of men who grow up on earth may become as perfect as the state of children who grow up in heaven, if they remove corporeal and earthly loves, which are the loves of self and the world, and in their place receive spiritual loves. (Heaven and Hell, 345.)

In view of this practical birth into heaven of those who die so soon after birth into this world, and having in mind what is taught of the beating of the heart of the spirit when separated from the body, and the breathing of the spiritual lungs, why may we not conclude that when the fœtus dies before birth into this world it is born into heaven, and the spiritual lungs are then opened in conjunction with the heart which has been beating since conception, when the Lord conjoined it to Himself, and began to give it His own life? Indeed, how can we think otherwise when we are taught that this conjunction from the beginning is in the two higher degrees of the soul which constitute heaven? Can a soul which is thus conjoined to the Lord perish? The Lord is Life itself, and being thus conjoined to Life itself how can the soul fail to be immortal? More-

over, we are taught that the most precious of all *remains* are implanted in the soul of the fœtus. If the fœtus dies what becomes of these remains? They have not been implanted in the soul of the father, for the fœtal soul left him at conception; they cannot return to him. They have not been implanted in the soul of the mother, for not the soul but the body is from her. We cannot think of them as returning to the Lord and the angels whose whole efforts are always devoted to preserving them, even in the wicked. They must *remain* in the soul to which they have been given, and which is no spiritual abstraction but a "substantialized subject." But let us read:—

> There is an influx of that love (the inmost love of heaven) out of heaven into mothers during the time of gestation, and into the unborn child; and from it springs the love of the babe with mothers, and innocence with babes. . . . The unborn child, being yet in the womb, derives more from the good of innocence than after it is born (*plus trahat a bono innocentiæ quam postquam natus est*). (Apocalypse Explained, 710*a;* compare Arcana Cœlestia, 5052; and Spiritual Diary, 1201.)
>
> While man is in the womb he is in a state of innocence; therefore his first state after birth is a state of innocence; and the Lord dwells in man only in his innocence, consequently He especially dwells in him when he is as it were innocence. Likewise, man is then in a state of peace. (Divine Wisdom in Apocalypse Explained, III. 1.)

Hence, when we read the words, "All who are or have been in heaven were born as men, and became angels after a life passed in the world," we are sure, from "Heaven and Hell," 329–345, that those who die in infancy are an exception to the second part of the statement, and it is reasonable to believe, from the many passages we have considered, that those who die before birth are an exception, in the same way, to the first part of it. In such general statements, it is evident that Swedenborg is referring to the perfect order of creation; while the exceptions that were provided for in cases of disorder, such as premature death, before or after birth, he explains in other places; to some of which reference has been made.

That Swedenborg held this view himself is further indicated by an entry in the index which he made to his "Diary," under

INFANS. In the Latin it reads: "*Quod fœtus et infantes per viam brevissimam per ductus cuticulares ad cœlum auferantur*, 1022, 1035." "That fœtuses and infants by a very short way [represented] by skin-ducts, are borne away to heaven." That he had fœtuses in mind especially when he made his index is shown by the fact that in the passages, which he was indexing, he speaks only of infants and little ones, "*infantes et parvuli*." It would seem, therefore, that in making the index afterwards he intentionally, or inadvertently, included them because he thought of them as going to heaven in the same way as infants and very little ones.*

But when we come to apply these principles to Mary's son, conceived of the Holy Ghost, there can be no doubt possible. The soul of that child was certainly immortal from conception for it was inmostly Divine, and one with the Father. We read:—

> Every one acknowledges that these three essentials, namely, soul, body, and operation, were and are in the Lord God the Saviour. That His soul was from Jehovah the Father, can be denied only by Antichrist, for in the Word of both Testaments He is called the Son of Jehovah, the Son of the Most High God, the only-begotten; the Divine of the Father, like the soul in man, is therefore His first essential. That the Son whom Mary brought forth, is the body of that Divine soul, follows from this, that in the womb of a mother nothing is prepared but the body, conceived and derived from the soul; this, therefore, is the second essential. Operation makes the third essential, because they proceed from the soul and body together; and the things which proceed are of the same essence with those which produce them. (True Christian Religion, 167.)
>
> The Divine Itself which is the *esse* of all things was in the Lord alone, for He was conceived of Jehovah; and every man has from his father the *esse* of his life, which is called his soul. Hence it is evident that the Divine good of the Divine love was in the Human of the Lord, as the soul of a father in a son. (Arcana Cœlestia, 10125.)
>
> He who is conceived of Jehovah has no other internal, that is, no other soul, than Jehovah; wherefore as to His veriest life He was Jehovah Himself. (*Ibid.*, 1921.)

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*Swedenborg's full, scientific knowledge of fœtal life would make it impossible for him to use the word *fœtus* in the obscure sense of ancient, classical Latin.

There can be no doubt, then, of the immortality of Mary's son from the first moment of conception. But it is even more distinctly stated in passages with regard to the Holy Spirit proceeding from Him as soon as conceived. For instance, the following:—

That the Holy Spirit which came over Mary signifies the Divine Truth; and that the power of the Most High, which overshadowed her, signifies the Divine Good from which that exists. 1. That the Holy Spirit is the Divine Proceeding, thus the Divine Truth, teaching, reforming, regenerating, and vivifying. 2. That the Divine Truth, which also is the Word, was in the Lord by nativity from conception; and that afterwards He had it "without measure," that is, that it was infinitely increased, is understood by the Spirit of Jehovah resting upon Him. . . . 4. That the Spirit of Jehovah is called the Holy Spirit, since what is holy in the Word is predicated of Divine Truth. Hence it is that the Humanity of the Lord born of Mary is called Holy (LUKE i.). And that the Lord Himself is called alone Holy (Apocalypse); and that others are called Holy, not from themselves, but from Him. (Canons, IV.)

Thus we may think of the Holy Spirit coming over Mary, and the Power of the Most High overshadowing her when the Divine Truth and the Divine Good of the infant soul of the Lord Jesus entered her womb at conception; the Divine Life itself instead of the receptacles of it as in ordinary cases, to form the embryo. The Holy Spirit was from the Lord Himself then entering the world by the first step of incarnation. Hence so far as Mary is concerned, it could not be said that the Holy Spirit was not yet, because Jesus was not yet glorified. Nor could it be said of Elizabeth and Zachariah, although it was said of the Christian Church which they represented, and which did not receive the Holy Spirit until Pentecost; for we read:—

In the Word of the Old Testament the Holy Spirit is nowhere named, but only the Spirit of Holiness in three places. . . . But in the Word of the New Testament . . . it is named frequently. The reason is that the Holy Spirit was then for the first time when the Lord came into the world; for the Holy Spirit proceeds out of Him from the Father; for the Lord only is Holy (APOC. xv. 4); therefore also it is said by the angel Gabriel to the mother, The Holy Thing which shall be born of thee (LUKE i. 35). The reason why it was said, The Holy Spirit was not yet, because Jesus was not

yet glorified (JOHN vii. 39), when yet it was said before that the Holy Spirit filled Elizabeth (LUKE i. 41), and Zachariah (i. 67), as also Simeon (ii. 25), was that the Spirit of Jehovah the Father filled them, which was called the Holy Spirit on account of the Lord who was already in the world. (True Christian Religion, 158.)

¶ And Jehovah the Father was the soul of the embryo, and inseparable from it. We read:—

The Lord's Divine Human is united to the Divine itself which was in Him from conception, so that they are one; the Divine itself that was in Him from conception is what He called "Father." (Apocalypse Explained, 748.)

Notice that Swedenborg says that the angel Gabriel said to the "mother" (True Christian Religion, 158). Swedenborg calls her "a mother as soon as the Holy Spirit had given her the Divine child to clothe in her own flesh." And he says that the Spirit which then filled her, at the moment of conception, "was called the Holy Spirit on account of the Lord who was already in the world" (*Ibid.*, 158). If He was already in the world it must have been by the functions of motherhood performed in that degree. Therefore Mary was actually, as well as representatively, the mother. Of this we read further—

By being sent into the world is meant to descend and come among men; and this was done through the Human, which He assumed by means of the virgin Mary; and also the Human is actually the Son of God, because it was conceived of Jehovah God as a Father. He is called the Son of God, the Son of man, and the Son of Mary; and by the Son of God is meant Jehovah God in His Human; by the Son of Man the Lord as to the Word; and by the Son of Mary, properly the human which He assumed. . . . That by the Son of Mary is meant the merely human, is very manifest from the generation of men, that the soul is from the father and the body from the mother; for the soul is in the seed of the father, and it is clothed with a body in the mother; or, what is the same, all the spiritual that man has is from the father, and all the material is from the mother. As to the Lord, the Divine which He had was from Jehovah, the Father, and the human was from the mother; these two united are the Son of God. (True Christian Religion, 92.)

H. CLINTON HAY.

LESSONS FROM SCHOLASTICISM FOR NEW-CHURCH EDUCATION.

SCHOLASTICISM is for many people but a name for hair-splitting discussion of trivial subjects. An instance is often cited of "a company of the most learned men of their day met together in the presence of a crowded assembly gravely and deliberately to discuss the question whether a hundred thousand angels could dance at one moment upon the point of a needle, or, whether two celestial intelligences could at one time occupy the same amount of space." But this is scholasticism in its degeneracy, in the condition in which it is commonly judged indeed, but only by the most superficial inquirers, and necessarily imperfectly.

In a truer view scholasticism may be defined as the method of philosophic inquiry which takes its name from the schools of Charlemagne, established under Alcuin in the ninth century. It was the main characteristic of the universities of the Middle Ages, especially of the University of Paris, the lineal successor of Alcuin's schools. It passed from mediæval to modern philosophy, and remains with us in the effort for the scientific discussion of terms which is a prerequisite of all philosophy. It has three more or less distinct periods, according to the great French historian Cousin: the first, when it subordinated philosophy to the existing theology; the second, when it made philosophy the ally and expounder of theology; the third, when philosophy began, at first feebly, and later with great vigor, to shake itself entirely free from theological bonds.

This method of scholastic philosophy, we may briefly define as the application to all the problems as to the nature of God, of man, and of the universe in general, of the ancient principles of dialectic pursued strictly under the guidance of Aristotle; and this dialectic method, supposed to have been invented by

Zeno the Eleatic, and used by Socrates, was the effort to determine the extent of one's ignorance or knowledge of any subject, by conversational discussion in question and answer. As used by the greater scholastics, however, the aim of this method of enquiry was never to controvert, but always to confirm, systematize, and apply the knowledge of the Christian verities, the verities themselves being regarded as coming to men directly by revelation, and thus incontrovertible.

It may be asked at the outset, what can be the use or interest for anybody, least of all for a New-Churchman, in a method of reasoning thus aiming to add nothing new to human knowledge of the greatest questions, but capable only of confirming the doctrines of an old and effete church? But we may ask in reply, Do we look to human reasoning for new knowledge of the greatest questions? Do not we of the new Christianity also look to revelation for this, and stoutly maintain that only from that source can it be obtained? And is it not possible that the method which defined the limits of ignorance and knowledge in, and confirmed and systematized the teachings of an earlier Christian doctrine supposedly revealed by the Holy Spirit, can perform the same most necessary service for the latest Christian doctrine, the revelation of which we in turn regard as unquestionable: especially when this work of confirmation and systematization is that which our revelator expressly delegates to our human rationality, and himself most persistently exemplified?

Leaving for the time the fuller answer to these questions, let us try to trace very briefly some of the work of the greatest of the scholastics, and see if we cannot recognize in them worthy historic links in the chain of investigation reaching directly to Swedenborg, and which Swedenborg, taking a firm grasp of, made by his own work and his illumination so strong and symmetrical.

John Scotus Erigena, of the ninth century, followed Alcuin at Charlemagne's Schola Palatina in Paris. He was the translator of the neo-platonic work of the pseudo-Dionysius the

Areopagite and embodied and developed much of its teaching in his own work, "*De Divisione Naturae.*" This work, true to the practise of the Middle Ages in such subjects, is in the form of a dialogue, in four parts: "(1) that which creates and is not created; (2) that which is created and creates; (3) that which is created and does not create; (4) that which neither creates nor is created." Under these heads he comprises the universe. He brings together, as did most of his fellows, the results of previous investigators in the same subject, from Augustine down, and deduces that all things were originally contained in God and proceeded from Him into the various classes in which they now exist; adding, however, the neoplatonic idea that they will finally return to Him and be reabsorbed. He speaks of God as the substance of all things; and of the tri-unity as not predicable of God in Himself as the absolute, the *Esse*, but of His development or outcome, His *Existere.* He thus calls the Father the "*Essentia*," the Son the "*Sapientia*," the Spirit the "*Vita Dei.*" The incarnation of the Son he held to be an actual revelation of the Divine character in the guise of human nature. He admits also Divine predestination to good, arguing both from himself and from Augustine against the possibility of Divine predestination to evil.

Anselm, of the late eleventh and early twelfth centuries, laid the foundations of that method of natural theology leading to spiritual theology, which in the hands of a devout believer is perhaps the very best weapon with which to meet the sceptical period of youth in all ages. His "*Monologion*" represents an ignorant man seeking truth by the light of his reason alone, and recalls to our minds those passages of "Divine Providence" in which Swedenborg commends such efforts when affirmatively pursued. In the "*Proslogion*" Anselm traces this process in the reverse, from belief down again to its proof in particulars, and here first states what is now known as the ontological argument for belief in God,— namely, the fact that we have an idea of God being the assurance to us of His actual existence. This

argument has never since been wholly repudiated, and is retained by Swedenborg in his declaration in the "True Christian Religion" of man's intuitive perception of the being of a God. Again, in Anselm's greatest work, "*Cur Deus Homo*," we get one of the first crystallizations of that great phrase, the "God-man," so abundantly used by Swedenborg later. Even his "satisfaction-theory" of the atonement, the basis of the whole later argument on this line, was a tremendous advance on the then current Zoroastrian conception, that the satisfaction was offered as a ransom to the devil, whose personality Anselm completely banished from his teaching. The idea of the satisfaction being rendered to God, was a great step towards our teaching that the atonement is with God's love, not with the justice of another Person, which later teachers added to Anselm's statement. So, too, the realism of Anselm, opposing the nominalism of the heretic Roscellin, and regarding all truth as positively existent in archetype in the mind of God,— the *universalia ante rem* of philosophy,— is a notable approach to Swedenborg's insistence upon God as the positive source of the veritable entities, Love and Wisdom.

The most brilliant product of scholasticism, Peter Abelard, of the twelfth century, is interesting to us on many accounts. His conceptualism, as his position between nominalism and realism has been well denominated, leads directly to Swedenborg's statement of the doctrine of forms. Note again his insistence upon goodness, wisdom, and power as being the three "*personæ*" of the Trinity; though in his view the Father and the Holy Ghost are transposed from their relation in our doctrine, the Holy Ghost being "Love" in Abelard's Trinity, and the Father "Power." His teaching opposed Anselm on the atonement, stating that its cause lay in "the free and infinite love of God which by kindling love in the breast of man leads him to the enjoyment of the forgiveness of sin and of being cleansed from its pollution." His great work entitled "*Sic et non*," may be cited as one of the first and greatest "*nunc licet*" works of the Middle Ages, leading the mind away from

mere ecclesiastical authority and tradition, and towards rational dependence upon revelation.

The movement of the monks of St. Victor of the eleventh and twelfth centuries is interesting to us as the beginning of what is usually called mysticism, and by its later development through Quakerism, Pietism, Quietism, and the like, can hardly be regarded otherwise than as the immediate preparation for the new revelation of Swedenborg. Hugo of St. Victor, in his two great works, "*De Sacramento Fidei*" and "*Eruditio Didascalica*," affirms that the uncorrupted truth of things cannot be discovered by reasoning, though he clearly shows it can and should be confirmed thereby; and he states that "Three eyes have been given to man: the eye of sense, for the sensible objects lying without him; another eye, by which the soul is enabled to know itself and what is within itself, the eye of reason; a third eye, within itself, to perceive God and divine things, the eye of contemplation." Compare this with Swedenborg's division of mental vision into the "purely intellectual or perceptive, the rational, and the scientific or external sensual" (Arcana Cœlestia, 1496[2], etc.). Hugo also accepts the scholastic Trinity of attributes advocated by Abelard; and his statement that the first sin consisted in Adam's ceasing to desire good has not a little resemblance to our doctrine of perversion on the same subject.

Peter the Lombard, of the late twelfth and early thirteenth centuries, perhaps the most influential of scholastics in later Catholicism, similarly accepts the Abelard and Augustinian Trinity; he was also, however, a staunch advocate of the authority of the hierarchy.

The introduction into Christendom of the full works of Aristotle, obtained through the Arabian learning then flourishing in Spain, gave a great impetus to the philosophic discussion of Christian doctrine in the thirteenth and fourteenth centuries. Here again we find many links of interest. Alexander of Hales, the so-called "irrefragable doctor," insists that in theology, "knowledge depends upon faith; that theology must first pro-

duce faith, then, through faith, man arrives at an intellectual understanding of Divine things." Compare this with Swedenborg's statement, "In order that the end, which is love and faith, may produce the cause which is will and thought, it must employ administering means in the rational mind" (Arcana Cœlestia, 5131[3]). So note the further statement of Alexander that "as reason is enlightened by faith it helps the believer to comprehend more clearly the truth believed." Compare again his teaching that "God is in all things, but is not essentially included in them," with Swedenborg's, in the "Divine Love and Wisdom," as to God being "in space without space and in time without time"; similarly again his statement that "the idea of God was native or intuitive with man," with the like statement in the "True Christian Religion" already referred to. And yet again, note his teaching, against many of the older church fathers and later Calvinists, that the measure of divine grace received by the soul is "entirely conditioned by the willingness or otherwise of the soul to receive it," and observe how this approaches Swedenborg's statements in regard to man as a receptive vessel.

> No one can make himself fit for heaven. God wills according to His highest love to save men, to communicate to them Himself; but it is presupposed that there is a recipiency, so far as this is grounded in the moral powers still remaining to man. The light shines everywhere; but its rays do not find everywhere a material susceptible of illumination. No one can render himself susceptible for the reception of grace, unless God Himself makes him fit for it by His inward operation. But if he only does what it depends on himself to do, the divine grace ensues, by which he is prepared for the reception of grace.

It would be difficult without a reference to say whether this is Swedenborg or Alexander. It is from Alexander.

Duns Scotus, of the fourteenth century, called the "Subtle Doctor," and to be carefully distinguished from John Scotus Erigena of the ninth century, is more noteworthy for his services to pure philosophy than for his influence on theology. In his Christology he approaches Swedenborg's statements of the

gradual glorification of the humanity by showing that the higher glory of Christ did not penetrate the lower powers so as to prevent their having the experiences natural to humanity. He thus avoids the Sabellianism of which even New-Church interpreters of Swedenborg have been by no means always free. Again, in placing the foundation of his psychology in the statement, "The will is superior to the intellect," he anticipates Schopenhauer and approximates Swedenborg in the "Divine Love and Wisdom."

From Thomas Aquinas, in whom, in the thirteenth century, this whole movement culminated, we may perhaps select not merely points of resemblance and approach to our teachings, but some more lengthy extracts by which the method, not only of Aquinas but of the whole system of scholasticism, may be roughly estimated. His "*Summa Theologiæ*" is usually regarded as the literary wonder of the Middle Ages. It is divided into three parts: the first treating of God, the second of man, the third of the God-man. He brings together and sums up the teaching of the previous centuries. Urging the value of reason as against submission to mere authority, he insists that no real contradiction can ever exist between right reason and revelation, since God is the author of both of these avenues of truth. Amongst points of special interest we may note his adoption of Aristotle's view that the soul is the form of the body, and he defines this as being the cause of the body, the spiritual entity which moulds and conditions it; he affirms, also, in opposition to the tenor of the ecclesiasticism of his day, that the soul could only obtain experience through the body, and that each is thus necessary to the other. He is strong upon the personality of God against pantheistic tendencies of the times; he re-cites man's general intuitive knowledge of God's existence, and describes the mind, intelligence, and will of man as analogous to the Trinity in the Godhead; he also revives the belief in the second coming of the Lord Jesus to judge the world, but urges, a very interesting point, that the judgment will take place "*mentaliter*." His whole effort has been de-

scribed as that of "attempting to show the reasonableness of Christianity by proving that it contains a portion of truth, that it falls under the cognizance of reason, and that it contains nothing contrary to reason."

Let us consider the following brief extracts from Aquinas' own writings, and as we do so let us note how very familiar, from our study of Swedenborg, the method seems, and observe whether the effort for the exact use of language and accurate definition of terms is not to a high degree clarifying:—

Does man's happiness consist in any created good?[1] R. It is impossible for the happiness of man to be in any created good. For happiness is perfect good, which entirely appeases desire; otherwise it would not be the last end, if something remained to be desired. But the object of the will is universal good, as the object of the intellect is universal truth. Hence it is clear that nothing can set the will of man at rest but universal good which is not found in any created thing, but in God alone. Hence God alone can fill the heart of man.

Is to believe to think with assent?[2] R. By thinking in the more proper sense of the word we mean an intellectual study, attended with enquiry, prior to arriving at a perfect understanding by certitude of vision; or, a movement of the mind deliberating, and not yet made perfect by a full vision of the truth. If thinking be taken in this sense, we thereby come to understand the whole rationale of the act of believing. For of the acts belonging to the intellect some have a firm assent without such thinking; as when a man reflects on what he knows or understands. Again, some acts of the intellect involve thinking without firm assent, whether without inclining to either side, as in doubt; or inclining rather to one side, but on slight indication, as in surmise; or adhering to one side, but with dread of the other, as in opinion. But the act of believing means a firm assent to one side; and in that respect he who believes is like the man who knows and understands; and yet his knowledge is not made perfect by manifest vision; and to this extent he is like the man who doubts, surmises, and opines. Thus it is proper to the believer to think with assent. And thus the act of believing is marked off from all other acts of the intellect about truth or falsehood.

* To the objection that belief is an act of the understanding, its object being truth; but assent, like consent, seems to be an act, not of the under-

[1] Aquinas' "Ethicus" (trans. Joseph Rickaby, S. J.). *Prima Secundæ:* Quest. II., Art. 1.

[2] *Ibid. Secunda Secundæ:* Quest. II., Art. 1.

standing, but of the will — it is to be said that the intellect of the believer is not finally determined by reason, but by the will; and therefore assent here is taken for an act of the intellect as determined by the will.

Is it more meritorious to love an enemy than to love a friend?[1] R. The reason for loving our neighbour in charity is God. When then we ask which is better or more meritorious, to love a friend or an enemy, these loves may be compared from two points of view; in one way considering the neighbour who is loved, and in another way considering the reason for loving. In the former way, love borne to a friend ranks above love borne to an enemy; because a friend is at once a better man and more allied to you, and therefore affords more suitable matter for love. Hence also the opposite act is worse; for it is worse to hate a friend than an emeny. But in the latter way love borne to an enemy ranks first, for two reasons. First of all, because there may be another reason than God for the loving of a friend; but of the loving of an enemy God alone is the reason. Secondly, because supposing that both the one and the other is loved for God's sake, that love of God is shown to be stronger which extends the affections to more remote objects, to wit, even to the loving of enemies; as the force of a fire is shown to be all the stronger, the more remote the objects to which it extends its heat. But as the same fire acts more strongly on nearer than on remote objects, so also charity loves more ardently persons closely conjoined than others more remote; and in this respect love borne to friends, taken in itself, is a warmer and better love than love borne to enemies.

We have suggested that this, the scholastic method of discussing our Christian faith and life, is strictly in accord with Swedenborg's teaching as to the place and use of our rational faculty. In confirmation of this consider the following quotations from Swedenborg:—

There are two things which properly constitute the human; the rational and the natural. (Arcana Cœlestia, 3245[2].)

Unless man is rational, he is not a man; therefore according to the quality and quantity of the rational such is the man. (*Ibid.*, 3175[2].)

[There are] two . . . faculties by which man is distinguished from beasts; one that he can understand what truth and good are, which is called rationality, and is the faculty of his understanding, [the other is freedom]. (Divine Love and Wisdom, 240.)

That the rational in us is the means of our acquiring doctrine is shown as follows:—

[1] *Ibid.* Quest. XXVII., Art. 7.

The doctrine of faith . . . can inflow through the Divine Human into the rational of man; and when it inflows into his rational it is then received according to the truths which are there. (Arcana Cœlestia, 2531.)

Doctrinals in so far as they can be received and acknowledged by angels and men are said to look to rational things, for it is the rational which receives and acknowledges them. (*Ibid.*, 3365[2].)

That our salvation depends upon our use of our own rational faculty is shown:—

That the human race might be provided for [it is ordained that] it does not receive anything of which it cannot have some idea from its rational. (*Ibid.*, 2520[2].)

In order that the end, which is love and faith, may produce the cause, which is will and thought, it must employ administering means in the rational mind. (*Ibid.*, 5131[3].)

In order that a man may be a man of the church, it is necessary for him to be spiritual and also rational, to which the scientific is subservient. (*Ibid.*, 6047[4].)

That Swedenborg means by "the rational" our ability to grasp, arrange, and define the principles of things, is shown by a great variety of passages, especially where he shows its mediacy between our internal and external life, and its relation to but distinction from knowledge, which first forms it, on the one side, and from "the intellectual," almost identified with "the perceptive," on the other.

As to the proper use of this rational, namely, to put our ideas in order and relation and to confirm in outward thought what we gain from revelation, he is very plain:—

The rational mind is that which disposes all things, as the head of the family, and ordinates them, by influx into the natural mind. (*Ibid.*, 3020.)

Hence it is evident how the rational disposes the natural so that it may serve it. (*Ibid.*, 3570[e].)

So in a great number of other passages, especially when he speaks of its action in binding similar and useful things into fascicles or bundles, and casting the bad away. (*Ibid.*, 2657, 2556, 2557, etc.)

Having now tried to get the general contents of the subject

to some small extent before us, let us try to state definitely two brief lessons to be gained from it helpful to a New-Churchman's education, the study of the writings through which we obtain our special Christian doctrines being taken for granted.

First and foremost it seems that we should learn from this subject how to estimate those writings and their author; that we should not try to regard *all* their contents, *all* their ideas, *all* their very method of discussion as wholly and entirely a direct revelation from God out of heaven. Many of the ideas are indeed wholly new to theology and philosophy; but many other ideas, and certainly the whole method of their presentation, and the terminology almost throughout, we have already found to be the common property and matter of discussion in this whole scholastic period. Can we not appreciate this great mass of materials for the presentation of the revelation without depreciating the revelation itself; for the new life, the new ideas put into these forms and built up out of these materials, can be from no other source than that revelation? And so we should learn that Swedenborg cannot be estimated justly out of, or apart from his historic background, or the historic continuity of human thought into which he enters. The effort to estimate him so, whether on the part of clergy or laity, shows a lack of education which we should all set ourselves to correct, for ourselves and for future generations. Nowhere, as it seems to me, is the scholastic method of exact definition, of finding out antecedent and consequent relations by the exercise of the rational faculty, more needed than in trying to define the limits of his revelation,— its exact relation to the knowledge which our common human experience had then, and now has about itself, and the limits of that knowledge both in relation to concrete examples and in relation to all knowledge, that is, to the universals, which revelation opened to Swedenborg's perception. Nothing could so clear our own minds from a still remaining superstitious sense of the supernatural, which clogs the reason and impedes progress; nothing could so help us to clear the minds of others of their falsely mystical notions about our position as a Christian organization.

And the second direct lesson the subject should teach us, a lesson applicable to the higher classes of the Sunday-school, and to the high school, college, seminary, and all subsequent study, both laic and cleric, would seem to be not so much how to estimate, as how to understand our teachings; namely, by submitting every one of them to as rigid, as faithful, as pious (in the best sense) an investigation, as that which scholasticism at its best gave to its teachings. We seem to a great extent to have ignored our great "*Nunc Licet*"; to have repudiated all the efforts of our truly scholastic and Protestant author, by taking its words to mean not "now it is permitted to enter understandingly into the things of faith," but rather now it is permitted to enter under authority into the dicta of Swedenborg. His terms have been iterated and reiterated by us almost wholly by tradition and with the vaguest notions of their bearings one upon another and upon our experiences in general. What we need is to do for ourselves just what Swedenborg and all the scholastics did for themselves,— to apply, not merely to Swedenborg's own terms, but to the things of our faith and hope, to which he tries to introduce us, the severest dialectic, to find out just what we mean when we are dealing with them; what is the specific field of our experience to-day which they are specially intended to light; how far they illuminate the knowledge we have of that experience; where they show the knowledge of its actuality ends and the vision of its possibility begins. We need instead of reiterating the usages of Swedenborg to apply to his terms just the methods we have seen Aquinas applying to such terms as happiness, final end, faith, love, and the like. In our doctrine of the Trinity, for instance, we have noted the approaches of the scholastic and earlier Christianity; but how many of us could define its relations of likeness and unlikeness to these? How many of us could refute the charge that Swedenborg's Trinity is but a restatement of that of Sabellius and the other monarchians of the second century, with which intelligent old-churchmen often regard it as identical?

This is the rational method for adults. This has also been

found the most useful method of dealing in such matters with the so-called critical years of the Sunday-school. We must not try to make the young people simply swallow Swedenborg's terminology. We must find out what his well-worn phrases mean to them; to what in their common experience they find them apply. We must get them to cite or draw imaginary cases in thinking, or desiring, or in conduct, which the teaching illuminates. We follow then the great example of Socrates who was noted for his ability to interest young men; we try to draw the exact line between what is known and what is unknown; we follow the best pedagogical principle of action and reaction between teacher and pupil; we give them some of the pleasure which brought thousands of young men from all over the world to the lectures of Abelard, Aquinas, and the rest — the pleasure of the exercise of their great human gift of rationality, the means, as we are told, of their salvation; knowing, as we do, what the scholastics never could, that it may lead them to the glorious vision of Humanity in Deity, the wonder of true human living even for earth, which is the special prerogative of the new dispensation.

Learn, then, but these two brief lessons from the subject, and we shall see that the more it is studied the more evident becomes its value in teaching us the true meaning of the great portal motto of our age:—

"*Nunc licet intellectualiter intrare in arcana fidei.*"

CHARLES W. HARVEY.

SOME AIMS IN THE RELIGIOUS INSTRUCTION OF YOUNG PEOPLE.

THE object of this paper is to outline four or five general aims that call for observance in the religious instruction of young people. These aims are not concerned with the matter of the instruction, nor with the pedagogical manner of it, but purely with the general attitude of the teacher to the young people — with his manner of approaching them.

By "young people" we mean a class that cannot be rigorously defined as to age. They may vary from fifteen and sixteen to twenty and twenty-one years in age. But they comprehend all young people who are coming into rational and responsible guidance of their own lives. It is this condition of the mind to be instructed, not the age of the body, that sets these young people apart. They are all who, in their mental development, are passing into rational adult age. They are beginning to form conclusions for themselves, to choose opinions, to settle on certain ambitions, to decide on certain ways of life. In making up their minds, they are sensitive to new and practical worldly interests; they may pass sentence on religious authority; they may drift out of their church-organization. We shall mark the characteristics of the class more distinctly as we consider some four or five aims the instructor may well observe in approaching these minds.

These young people stand with life before them. The future lies in prospect very much like a promised land. And that prospect always stirs in every young person once at least the noblest aspirations that may be in him. He has his ideals, he says. And ideals are tensest then, and perhaps the aspiration of youth is never outrun by any man in the course of his whole life. Now the teacher should address himself to these ideals, and fill them with the religious sense which they

by no means spurn. For they themselves are the outbirth, perhaps the extravagant outbirth, of silent spiritual growth in the man. He has been made ready, by the implantation of remains, for conscious regeneration, and he is now at that age when normally regeneration should begin. There are flashes of light struck out from the "remains," and they reveal a possible spiritual existence. And there is a spiritual light that flashes in youth before it fades into that of common day. What is noble in the man, what is unselfish, what is morally purposeful shines with hopeful brightness into the future. There is the first glimpse of a life higher than the self-interested — a life wholly embraced in goodness and truth. Actually the old life continues and all this is ideal, but it is the source of those high promptings that stir the heart, of that tenderness of conscience and enthusiasm of ambition to which spiritual appeal can be effectively made. For selfish interest and ignoble aims are freed of restraint now, too, and throw the ideals into contrast, as day against night. There is dawning some idea of regenerate life, and the division is plain in the new light between the possessions of the Lord above and the interests of self and the world below. There is a division between these waters at which men may slake their ambition. It is for the teacher to address his instruction to the dawning vision of spiritual life. He is to speak with sympathy, optimism, and truth for the accomplishment of it. He is to judge the young man by what he may be, and always to take quietly for granted that he will follow up the ideal. That is the first aim, then,— to educate the religious sense that lies back in the young man's ideals.

At the same time that this occasional light breaks in upon the mind from above, the "natural reason" is developing to great strength below. Our second aim has to do with the handling of this faculty.

The natural reason is the name given to our first faculty of independent judgment. It is the first fruits of our new freedom as young people, and it has the marks of license. It is a turbulent and impatient faculty — precipitate and chaotic

in its own conclusions, and "bored" by the opinions of others. It is quick to pick a quarrel with truth itself — critical. It assails long-entertained views without any nervousness whatever — it is highly opinionated. Its turbulence, scepticism, and opinionativeness are, however, generally as distressing to the young person himself as to others. He wishes he might be calmer, clearer, sure rather than opinionated. He feels such disagreeable mental unrest that he is almost certain the condition is transitional. And one invariable limitation this faculty has — it possesses no insight into spiritual law and fact.

Now, how deal with this faculty? It is from the waywardness of this natural reason that most youthful objections to religion come, and it is by it that young people argue their way out of religious bodies. In the matter of these bickerings, the instructor ought to remind the young person of the latter's own unrest and dissatisfaction with his mental state. He should maintain in him his hope of coming into the clear light of revealed truth, and his distrust of conclusions that come of a reasoning he uneasily mistrusts. He cannot very well rely on the conclusions of a faculty which he distrusts. The trouble with this, his first rationality, is that it is tied outside to natural fact and appearance. It has to be loosed and brought into the perception of truth. The rational faculty has a spiritual side, and becomes fully and freely developed only on acquaintance with spiritual truth. The instructor has for his second aim to encourage the desire of the young mind to think for itself, but, in its thinking, to take intelligent account of spiritual facts and revealed truth. Truth is always embedded in life. Let the first rationality think out the patient and painstaking application of an idea to life, and it soon steadies, grows gentle, and helpful.

This approaches the subject of a third aim — the relation which the teacher is going to maintain between reason and the authority of revealed truth. Is the reason to accept the authority of revealed truth? Or, is it to question that authority? Probably too much ado altogether is made over this problem. No

young man questions the authority of truth of any kind. What he balks at is the alleged authority of some one church's creed. But he never doubts the empire of truth, and he recognizes the church's specific office in extending that empire among men. Aim to present revealed truth as truth, as spiritual principle, everywhere valid, to be investigated and studied and thought on; present it reasonably, and you present it to that faculty in the exercise of which the young man is finding his keenest delight. And as you refrain from robbing truth of its reasonableness, don't rob it of its native positiveness either. The young mind wants positive knowledge. Running eagerly under its first free impulse to overtake truth, the young mind wants positive knowledge of it. The instructor ought to aim to tell it positively that it is in the way to truth. To speak with reasonable conviction is a third aim.

A fourth aim is related to this again. It has to do with the proper realm of revealed truth. The instructor should endeavor never to present religious truth as a usurper out of that realm. He should not extend spiritual doctrine over all the departments of human thought. One thing that repels many young minds is the quack's advocacy of spiritual doctrine for the solution of problems in all manner of fields, the legislative, the scientific, the medical. Too many of our young men are being trained in the universities or winning equivalent intelligence for themselves to appreciate the independent character of these problems, each requiring a specialist, to be willing to take stock in a religion ignorantly held out as a panacea. While religion does bring to us principles of universal application there is a sense in which it is a specific and single thing, and does not engulf the whole extent of human thought. The doctrines leave some questions open; they do not decide every difficulty in the world. The instructor should aim to present truth of religion for what it is, and not only recognizing other departments of human thought (and making requisition on them), should let the young mind see that even in this province of spiritual truth there are immense problems for it to solve and scholarly methods of study for it to pursue.

Finally, a fifth aim. The usual interest the young man has in religion is not the scholar's, but the practical man's interest. One reason our young people "drift away," as we put it, is that this practical interest is met by — a course in theology. These young people are coming into new relations with the world, temptations are very concrete, the life's work is absorbing. Can they find a religion they can take with them into this work, these temptations? Can the instructor, will he aim to, make religion stand out as the practical power it is? The principles of spiritual life push their way down into the commonest and smallest circumstances of life; they bear their best fruit in the life's work and amid the temptations of men; they flourish in the common soil of every day. The young person wants religion in this way — for use. The instructor should aim to meet the young mind's practical interests and let religion connect itself, as it strives to do, with the work of earning one's daily bread.

To sum up, now, these five general aims are:—

1. To seize upon and educate the religious sense that lies within the ideals of youth;

2. To encourage the desire of the young mind to think for itself, but, in its thinking, to take intelligent account of spiritual facts and revealed truth;

3. To present religious truth reasonably, but with conviction of its authority in the life;

4. To present spiritual truth as doctrine for the individual religious life, and not as the panacea for all wrongs and the solution of all problems; which the young man sees it is not;

5. To present spiritual truth as available practical principle for the constant guidance of life, and for use in the life's work, since these are the young man's absorbing interests.

William F. Wunsch.

MODERNISM DEFENDED BY PAUL SABATIER.*

THE author, who has gained a world-wide reputation by his remarkable biography of St. Francis of Assisi, in this work has cast in his lot with Modernism. The book is not so much a history as an impassioned defence of this important movement in the Roman Church. Still it has its value as a partizan contribution to history, and it furnishes in its appendices valuable matter for convenient reference; namely, The Encyclical Letter; The French Petition; The Syllabus, or Decree of the Holy Inquisition, and the Encyclical Pascendi, nicely indexed.

It is to be borne in mind that the charges made in these documents are not denied. The contention is rather that they are not harmful; aye, instead, that they will prove to be the salvation of the Church itself from decay and death. For the Church seems to the Modernists to be losing her hold upon the people whom she has brought up because she cares nothing for what they are interested in, the science, progress, and civilization of the day, and has wounded them in their deepest instincts for a patriotic religion (pp. 88–90). It seems almost a contradiction for men so out of sympathy with their church organization to cling to it so passionately; but to the Catholics their Church is always so much more than an organization, it is the Divine Institution, and the only one. To turn from it seems like turning from God and eternal life. But it is a remarkable sign of the times that in what is now conceived to be a righteous cause excommunication is not feared, and the martyrs of it feel themselves brought nearer to God and the communion of saints by suffering it. As the present author says:—

* "Modernism." The Jowett Lectures, 1908. By Paul Sabatier. Translated by C. A. Miles, with a Preface, Notes, and Appendices. New York: Charles Scribner's Sons. 1908. 351 pp. Cloth. $1.25 net.

Solidarity, love, communion — these are the words which rise oftenest to one's lips when one tries to understand the character of the new movement. The Modernists are quite resolved to conform to the end, if they can, to all the Church's laws. (You know that monastic rules foresee cases where the superior orders something which is contrary to conscience and where it is the duty of the inferior to refuse obedience.) But their obedience is not the formal compliance of a lawyer, nor the dumb servility of a slave; it is the obedience of sons, a close, living union with the Church, a sharing in her movement and activity. In one word, Modernism is an awakening. Had it occurred amid Protestant surroundings, it would have taken the form of individual conversions and regenerations, but occurring amid Catholic surroundings it has taken the form of an intense need for communion — communion with the past by exegetical and historical study, communion with the present by a new apologetic and by democratic endeavor, and communion with the future which men are trying to prepare. It is an unexpected current of mysticism, passing over our age and giving unspeakable fervor and power to those who drink of it. (pp. 87, 88.)

If the walls of the seminaries could speak they would tell of many young men whom he (Loisy) has saved from intellectual scepticism and from materialism in worship; of many who were on the way to become priests by accident and mechanically, and who, coming into touch with him through his books, have learnt to find a new meaning in the word "truth," and know now that truth must be sought for, must be purchased like the wise virgins' oil. (pp. 33.)

It is impossible to describe the force that radiates from the young laymen who have attained a clear vision of a renewed Catholicism. Sometimes, without knowing it, they purify the faith and life of those with whom they come in contact. (p. 34.)

The book shows the great value of the movement in this direction, the awakening, which we have reason to believe is world-wide, to a love of truth and sincerity of purpose. It fearlessly shows that the Church has been most deficient in this. We read:—

The Church, whose duty was to give to our civilization a spirit of truth, of scientific exactitude and humility, and of manly sincerity, has fallen into the hands of a government which does all it can to stifle this spirit and ends by counselling us to commit acts which would dishonor us in our own eyes. In time to come, when the events of to-day are seen in their true proportions, ecclesiastical authority will be found to have brought about

its own ruin by its own obstinacy in regarding pure lies as the most meritorious of religious actions. (p. 40.)

The strength of the new movement is shown to be in this spirit and not in any agreement upon dogmas or a propaganda of truth. May we not believe that it is the spirit of the New Age, indicating the progress of the Lord's second coming, which thus, under His Divine Providence, will make all things new in Catholicism, as Newman Smyth is hoping (see NEW-CHURCH REVIEW, Vol. XVI., p. 111), or will bring it to an end in some other way? It has not the slightest approach to an organization. But few who are possessed by this spirit even know one another. Nevertheless there is a communion of love for their Church and of purpose to lead her into the light of progressive truth, which gives a more powerful unity. The Pope, who is trying to suppress it or drive it out of the Church, can do neither because he cannot find it in any one place or group of persons; he cannot measure its strength; it is everywhere about him and pervades his world-wide flock. It is, as prophesied, an enlightenment, shining from the east even unto the west. After more than a year of war of extermination ordered by the Vatican, Dr. Smyth shows in *Scribner's Magazine* that nothing has been gained and much lost; that Modernism, like many a good cause, is thriving under persecution, and has already become an epoch-making force in the religious world.

While we cannot sympathize with the theological and philosophical tendencies thus far shown by this movement, for they are of the type of the higher criticism largely, viewing the Lord Jesus as a Galilean peasant and His miracles as well as His miraculous birth as without a historical basis; still we can sympathize with its devotion to the search for truth and its apparent sincerity. And we can believe it to be a breaking away from the past which will be used under Divine Providence as one of the many means of preparation for the light and life of the New Age.

H. C. HAY.

EDITORIAL DEPARTMENT.

ABRAHAM LINCOLN.

THE recent centennial anniversary of the birth of Abraham Lincoln has been made the occasion not merely for recalling his remarkable career — that were hardly necessary so distinctly are its leading features impressed upon the memory of the present generation — but for a careful reconsideration of the qualities of character which made that career possible. And it seems not unfitting that in these pages, which are devoted to a consideration of the spiritual aspects of life as they are revealed to us in the teachings of the New Church, we should raise, and seek briefly to answer the question, Wherein lay the power of this plain and largely uncultured man so well to fill the important place he was brought to occupy?

And in doing this we need not to dwell upon his origin or his early life. It were hardly possible to set forth more tersely or truthfully the guise in which he stood before the world when he came to take the headship of the nation than was done by Lowell in his wonderfully comprehensive essay where he pictures him as "a man whom America made . . . out of the very earth, unancestried, unprivileged, unknown, to show us how much truth, how much magnanimity, and how much state-craft await the call of opportunity in simple manhood when it believes in the justice of God and the worth of man."

And it is of a significance worthy of note here that on the day of the centennial anniversary there was laid at the site of his birth in the state of Kentucky the cornerstone of a memorial building, which is designed not only to mark the place, but to cover and forever preserve the little log cabin in which he was born. Thus will be handed on to posterity a most striking object-lesson which shall inculcate and illustrate for all time the simple but vital truth, so well set forth in the homely lines of Pope:—

> Honor or shame from no condition rise,
> Act well your part, there all the honor lies.

That Abraham Lincoln was a man Divinely chosen to meet the period he was called to face and to perform the work he was commissioned to undertake, there can be no question with any thoughtful religious mind. Yet it should be steadfastly kept in mind that it was because of his fitness that he was thus called and chosen. For He whose vision takes in the whole of the lives of nations as well as of individuals, discerned the fact that this humble man could, above all others, be led to do — to do "as of himself" — the human part of the great work which it was needful should be done when the national life hung as in a balance.

Hence it is wholly fitting that we should ask, What were the leading qualities of character possessed by this relatively unknown man which at once began to impress the country,— and soon the world at large, likewise,— as he came forward at the most critical period of the country's history to take up the duties of the great office to which he had been elected?

In seeking to enumerate these, we would name first of all, his evident simplicity, his marked transparency of character. There was plainly nothing about him that was assumed. It was soon realized that what he said he meant, and what he meant he said, and that he had a way of saying it very clearly and concisely, and in words that all could understand.

We are told that when once asked how he had acquired his "remarkable power of putting things," he replied that it must have come largely from his efforts, away back in his boyhood days, to make clear to himself the things that he had heard but failed at once to comprehend. It always irritated him, he said, when any one talked to him in a way he could not understand. And so it was his wont, when he went to his little room at night, to go over and over the things that he had heard until he had put them into language which he was sure would be plain to "any boy of his acquaintance."

But behind all this we may discern his entire sincerity. He sought to express with the utmost clearness to others what in his own heart he felt, and in his own thought he had grasped, as deeply and rationally true. And it was this that men saw and that awakened their respect and inspired their confidence. Before he came to the presidential chair he had gained, among those who knew him best, the title of "honest." And the larger world, before whom he now stood, was not slow to recognize the quality which this title indicated.

It saw in him not only a man who was honest in the common acceptance of the term, but a man, who, as far as human judgment could discern, was honest all through, inside as well as outside.

The second quality we would note as possessed by Mr. Lincoln in an eminent degree was patience. We have but to turn to his first inaugural — to the utterances of which thoughtful men had looked forward with almost breathless interest, to mark the patient, forbearing spirit that inspired him. He speaks to the country, then so divided in sentiment, and especially to the portion which was already planning secession, with all the winning patience of a tender, devoted father. The address is dignified, manly, frank, and uncompromising of any great principle; it takes the firm ground that the union of the states must be regarded as indissoluble; it asserts with the utmost distinctness that if secession be attempted "the Union will constitutionally defend and maintain itself"; but with the utmost patience it pleads with those who would disrupt the government in terms like these:—

> My countrymen, one and all, think calmly and well upon this whole subject. Nothing valuable can be lost by taking time. . . . In your hands, my dissatisfied fellow-countrymen, and not in mine, is the momentous issue of civil war. The government will not assail you. You can have no conflict without being yourselves the aggressors. You have no oath registered in heaven to destroy the government, while I have the most solemn one to "preserve, protect and defend it."

And the spirit of forbearance which pervades it reached its climax in the closing words — touching, and, at the end, prophetic of what was impossible then, but is now realized to the full:—

> I am loath to close. We are not enemies but friends. We must not be enemies. Though passion may have strained, it must not break our bonds of affection. The mystic chords of memory, stretching from every battlefield and patriot grave to every living heart and hearthstone, all over this broad land, will yet swell the chorus of the Union, when again touched, as surely they will be, by the better angels of our nature.

And the quality of patience which so completely permeated this first official utterance, was strikingly manifest throughout his entire administration. There were conditions which frequently taxed his patience to the fullest extent. Indeed the patience which characterized his movements was, at times, mistaken, even by his friends, for slowness and indecision, and it was, also, misconstrued, and viewed as implying the abandonment of life-long convictions. Thus when

in 1862 he was severely arraigned by one of the leading journals of the country for "failing to meet the just expectations of twenty millions of loyal people" by not at once exercising his power to set free the slaves, his reply very carefully discriminates between the promptings of his personal feelings and the demands of his official duty. Much as he deplored and hated slavery, his position as President, he reasoned, devolved upon him no duty or responsibility with respect to its abolition. On the contrary his oath of office did rest upon him one plain duty and that was the saving of the Union — the keeping intact of the government which had been committed to his charge.

But, as he states at the end of his reply to these critics, his purpose to do his official duty as he viewed it, involved no modification of his "oft-expressed personal wish that all men, everywhere, could be free."

To realize that "personal wish," should it become right for him to do so, he was patiently waiting. And when it became plain that the time had arrived for the emancipation of the slaves of those in revolt against the United States, and to do it as a justifiable war measure, then his official duty but harmonized with his personal desire, and the Emancipation Proclamation was no longer held back.

And from this view of Mr. Lincoln's quiet but persistent patience, we are directly led to a recognition of the third and crowning quality of his well-balanced character. This was his firm, uplooking trust in the Divine guidance. Technically speaking, Mr. Lincoln has never been regarded as "a religious man." While respecting the Christian Church he was never directly allied with it. But of his deeply religious character it seems to us that no thoughtful, discriminating student of his remarkable career can entertain a doubt. We have but to turn to his recorded speeches and letters, and then to examine his acts in the light of these utterances, to be convinced of the genuineness of his religious character. For it is there shown that religion was not a negative feature of his life, but a very positive feature, entering into all his daily thoughts and activities.

Two-thirds of the library of his early childhood was religious; for we are told that of the three books which formed a part of the household possessions, two were the Bible and Bunyan's "Pilgrim's Progress." And that the former of these, at least, was well-read and studied is plain, not only from the evident influence of its simple incisive Anglo-Saxon forms of speech in his own clear and forcible

use of the English language, but from his familiarity with the text of Scripture as shown by his frequent quotations therefrom.

In speaking of the patience of Mr. Lincoln we have viewed it not only as involving forbearance but as implying a simple waiting for the way to be opened before him. Thus it was not the patience begotten of indifference, or of irresolution, but the patience which sprang from a confident faith in a Divine Providence that was leading the way. It was the patience which is set before us in those beautiful uplifting words of Divine truth, "Wait on the Lord and keep His way and He shall exalt thee to inherit the land." (PSALMS xxxvii. 34.)

And we think it may be safely said that everything we know with respect to Abraham Lincoln — all his words and his acts — point to the constant presence and exercise of this confident faith and uplooking trust.

And possessing these three qualities in an eminent degree — transparent honesty, the patience which is content to work and wait, and the trust which ever discerns the guiding hand of the Lord in the affairs of men — we cannot fail to discern in the life of this remarkable man every element that goes to make up a genuinely religious character.

It is recorded that on a February day in 1860, Mr. Lincoln, who had been called to New York to deliver a speech at Cooper Union, made a visit to the famous mission located at "Five Points," then regarded as the most disreputable part of the city but since, through reformatory movements, greatly changed in character. Moved by this incident we may presume, three years ago a company of young men, chiefly of foreign parentage, who live in that vicinity, organized themselves into a club taking the name of The Young Men's Lincoln Club of Five Points. The general quality of these young men may appear from the fact that during their three years' study of the life and character of Lincoln they have gathered portraits and other memorabilia respecting which a prominent artist testifies that the collection "would be an inspiration to any painter or sculptor who wished to know Abraham Lincoln."

We refer to this club not because of the work it has done but to call attention to the motto chosen at the outset by those who composed it, as the guiding principle of their organization. It consisted of the striking words which make a part of Lincoln's second inaugural:

— "With firmness in the right as God gives us to see the right." It is difficult for us to conceive of any mere human utterance that could give more complete and perfect guidance to the realization of a noble manhood and the exercise of a true citizenship. It would be a happy augury for the future of the country if such clubs with such a motto could multiply and fill the land. For to look up to see the right, and when seen to pursue it with the firmness begotten of strong confidence in the Divine leading, is the sum and substance of righteous living. And in the realization of what is thus seen to be involved in these words, may we not discern the secret of the greatness of Abraham Lincoln? W. H. M.

THE TASK OF SYSTEMATIC RELIGIOUS THINKING IN THE NEW CHURCH.

SYSTEMATIC thinking is the goal of all intellectual effort, and is presupposed by all completely rational conduct. The effort to bring one's life into order and unity is the characteristic feature of morality, and is parallel with the more general struggle to comprehend and organize all the facts of experience, which is the problem of science. But the deepest purpose which pervades these activities is the attainment of harmonious and approved relations between the individual life and the Being who manifests Himself in the world at large, and gives worth and reality to all orders of experience whether inner or outer. This is the religious motive, and the inner being of the religious life. The actual and possible relations of man and God are the theme of all religious discourse and the field of all religious effort.

Now it is at once obvious that we have here a comprehensive task. The relation between man and God is not merely an individual relation, but a social one. The life of humanity as a whole is involved. Human history and human science, the intellectual phase of human history, record the interplay of the human and the divine life, and therefore teach us in a large way the relations between man and God. We need history, the accumulated and partially organized experience of mankind, to understand ourselves and our relations to the world with its Creator and Lord. A divine word straight from heaven cannot light up a mind in which there is nothing for the light to shine upon. The light of intelligence comes with the materials of knowledge, if it comes at all.

Here, then, is the first pre-requisite of systematic thinking, the materials of history presented as partially organized in the groups known as the special sciences. All history is from our point of view a stepping stone to systematic theology, because it is simply the continuous manifestation of the divine life. We recognize the religious motive as the dominant and constant motive of human life; and so all history is the history of religion, more or less intimately or remotely set forth. Accordingly the task of systematic religious thinking is everywhere identical with the task of philosophy. It deals with ultimate reality and all its manifestations as one whole of organized and unified experience. The place and function of the individual in this whole, his sense of dependence, need of help, capacity for conjunction, reciprocation, and exaltation constitute the special interests which characterized the religious attitude.

Another characteristic of religion is that it is specific and personal. History does not present to us religion, but religions. This feature enjoins upon systematic religious thinking the task of criticism, namely, critical comparison and estimate of the various religions that occupy the field of history. As a natural and inevitable response to this demand, we have the branch of science, an outgrowth of the history of religions, known as comparative religion, just as we have comparative literature, comparative philology, and comparative psychology, etc. Religion for us, as a specific and personal matter, means Christianity. When criticism has done its work of comparison and estimate in the field of religious history, the task of systematic thinking demands not only that we give the grounds for preferring the Christian religion, but also that we go on to define the position of Christianity in the larger realm of organized (human) experience in general. Christianity by the very fact of being a religion, is a specific type of human life, and therefore it must contain in itself all phases of human life, and it must justify itself in the face of all the demands of a complete human life. It must have its metaphysics, its ethics, its æsthetics, its psychology, its biology, its sociology, its view of nature, its philosophy, as well as its theology. Are these several aspects or constituents of Christianity self-consistent? Do they spring out of it; or are they exotic forms which have been artificially and superficially engrafted upon it? Before these questions can be answered a competent acquaintance with these several branches of science in their historic development and in their present state

of completeness, must be at one's command; otherwise attempted critical judgments will be in fact mere extraneous and barbarous comments.

The need for systematic religious thinking is perhaps the most characteristic feature of modern life. Science and philosophy have made such strides in recent years towards comprehension and unification as to create the impression generally that we must look to them alone for complete intellectual satisfaction, and that they are the true type of rational procedure. Religion and religious thinking have been widely discredited or subordinated as vital human interests. Theology like dogma has been consigned to the rubbish heap of an outgrown past, a relic of the dark ages and the flower of superstition.

Nevertheless there are signs of a theological reawakening and of a growing appreciation of the fundamental importance for the deeper human interests of a reinterpretation of religious life and a restatement of religious thought to the end that the Church may continue to serve the inner life of mankind, and theology again be restored to its position as "queen of the sciences." There is a significant expression of this need, and an interesting attempt to interpret the religious life of to-day in response to it, in the *Harvard Theological Review* (itself one of the signs of the time) of October last. The article entitled "The Task of the Systematic Religious Thinker of To-day," by Daniel Evens, is an attempt to set forth, and in a measure to perform, this task from a Christian point of view. As the article is interesting in itself, and typical of a trend of current thought, we may profitably glance at it, and make it a point of departure for our special consideration of the subject in hand.

After an analysis of the intellectual condition of the present time and of the nature of religious experience, together with a brief review of the present status of the religious interests, the writer selects Christianity as the most complete expression of the religious nature of man. An outline of his thought may be expressed as follows, mostly in the author's own language:—

The experience of the Christian man has a distinctive character, a deeper sense, and a truer understanding of God. The Christian consciousness is therefore the greatest fact in the religions of the world. It is the typical religious experience (p. 458). This Christian experience, which has produced the distinctive type of Christian consciousness, is due ultimately to Christ. It is his

consciousness of the Father that creates our distinctive sense of God (p. 459), Christ is therefore the creator of this Christian consciousness. He is the type of the Christian experience which is to be reproduced in all souls.* This is the principle which we must use in our estimation of the worth of experiences, ideas and ideals in the modern world, and in the Scriptures as well. There is no source of enrichment so great as the Scriptures; but even here we must be selective, and appraise everything by its Christian affirmities (p. 460). As man comes to his best in religion, so religion comes to its best in Christ (p. 461). Religion realizes its great possibilities in his personality. The great problem has ever been to find some principle by which to interpret the nature and meaning of the ultimate reality. As long as men had recourse to something less significant than themselves, there could be no true interpretation of God or the world. It was only when they took the best in their own lives as the principle of interpretation, that they began to read aright the meaning of the life of God. Now the systematic religious thinker takes the best soul in the history of the race as the key to the meaning of God and all things. He finds in Christ the man who is the measure of all things (p. 462). The Christian thinker makes use of Christ as his final principle for the interpretation of reality (p. 463). His consciousness of God, his fellowship with God, his oneness with God, the harmony of his will with God's will, and the correspondence between his mind and the mind of God, made the life of Christ the perfect organ for the full expression of the life of God. Jesus was thus the very incarnation of the life of God. The ideal incarnation is, however, but a special and perfect instance of the universal fact. It makes clear to us that the human as human is the medium of the divine (p. 464), and that all souls are grounded in God and that God is incarnated in all souls. All men stand in essentially the same fundamental relation to God as does Christ (p. 465). There are four facts of Christ's consciousness which constitute his right to be taken as the principle by which the systematic religious thinker interprets the being of God and the meaning of the world (p. 470): (1) his consciousness of God; (2) his ethical personalism (that is, his recognition of the transcendent worth of the moral personality); (3) his life of uttermost self-sacrifice; and (4) his certainty as to the eternal life of the soul.

In the life of Christ these things came to their highest and most complete human realization. This great experience is the key by which we open the door to the inner life of God. Jesus interpreted the life of God through the deep and holy love in his own heart. The interpretation is true because Christ's life has its eternal fountain and very being in God. This the religious thinker must show.

Then the constructive religious thinker has the still further task of showing the relation of man's religious experience to his other experience, and of vindicating its truth in relation to the other realities of the world. He must have a philosophy of religion (p. 471). This for two reasons: (1) the inner necessity, since a man's experience and knowledge must be an organic whole, and the mind's own life a living and systematic whole (p. 472); and (2) the objective

* Congruence with this type determines what "place and part a thing may have in the consciousness of other Christians."

necessity, inasmuch as we live our lives in a universe, and must understand the universe in order to live in harmony with it. Finally, we must have recourse to the humanistic principle of interpretation; and for the systematic religious thinker, as we have seen, Christ is the highest principle of interpretation (p. 474). The systematic religious thinker must make his truth serve his day and generation; he must bring the Church back to the fundamentals of the Christian faith, and help it win back its place of intellectual leadership in the world at large. Our only hope of keeping the sentiment of the age Christian, and of maintaining the Christian ideal in its rightful place, lies in making these fundamental truths the dominant ideas in the minds of men. (p. 476).

The bare outline here given does scant justice to the wealth of expression, the earnestness, clearness, and elevation of the thought exhibited in this admirable article. It is undoubtedly a valuable contribution to the interpretation of Christian life and thought, and an impressive summons to the leaders of the Christian Church. With much of it we are in hearty agreement. In fact, as a description of the merely human side of Christ's nature we find it altogether admirable and genuinely helpful.

But from the New-Church point of view we find it sadly and fatally deficient. We question its agreement with historic Christian thought, and we are profoundly impressed with the fact that it does not present the Christian faith in its wholeness. No doubt Christ is "the type" to which every Christian life should conform; and no doubt his interpretation and exemplification of God's life is the most perfect revelation of the nature of God. There is a sense in which any one who looks to Christ as the type and highest human expression of the religious life, and who accepts his interpretation of the religious life as the standard, may be called a Christian, even though he distinctly conceives Christ as a mere man having the same fundamental relation to God as any other man; but such a view places Christianity on the level of Platonism and Neo-pythagoreanism. Plotinus regarded Plato as the unique embodiment of the divine wisdom in mankind; and so naturally in other cases. But Christianity to be consistent with its logic and with its documents, must go further and affirm that Christ is the very and only God. As a matter of fact, historic Christianity has been all along characterized by the constant and systematic effort to maintain this doctrine. Its failure to do this with complete success is evidenced by the article under consideration. Indeed the article is an unmistakable symptom of the drift of Christian opinion away from its historic moorings. It

indicates that in the opinion of many, even within the Church, Christianity must take its place among the personal cults, and win its way by its superior ethical ideals. Its unique origin and divine authority are ignored or denied. Christ is no longer the living present Lord God, the Saviour and regenerator of men. He is the ideal life lived in the far distant past. The fragmentary records of this life enable us to recover its main features and reproduce it in imagination, and make it our typical instance and our principle of interpretation. But the living present person whose inflowing spirit enlightens, supports, and nourishes the souls of men, so dear and all-important in Christian history, has disappeared. Christ has once for all lived his life, accomplished his purpose, provided men with the type and principle, but he no longer intervenes between God and man to obstruct the direct intercourse between the soul and its heavenly Father. He stands aside as the admired elder brother whose career and record are of transcendent value, but whose person is no more in requisition.

Now in all seriousness, is this genuine Christianity? Can the Christian Church survive with such a creed? How long will it be until we prefer Emerson to Christ, and see in him the unique embodiment of the divine spirit? Is this "the task of the systematic religious thinker of to-day," to give us an abstract ideal however ethically perfect instead of the living present person of the Lord Jesus Christ?

We believe not. We are profoundly convinced that the task of systematic religious thinking in the future will be to supplement the splendid thought of Mr. Evens with a complete exposition of the unique and absolute divinity of Christ. This we believe is the task of systematic religious thinking in the New Church. This doctrine is set forth in the writings of Emanuel Swedenborg, especially in that part of "Arcana Cœlestia" which gives the spiritual meaning of the stories of Abraham, Isaac, and Jacob. It is the peculiar task of systematic thinking in the New Church to digest and expound this doctrine. This involves a complete mastery of the whole body of Swedenborg's writings, which, in itself, is a gigantic task. The whole subject of Swedenborg's mission and the descent of the New Jerusalem as a divinely given body of doctrine, with all the complications of modern life, are involved. The systematic development of Swedenborg's doctrine of love, the characteristic feature of his philosophy, will lead to the reconstruction of the whole body of

Christian theology. Indeed only a partial acceptance of this doctrine, mostly through indirect channels, has already to a considerable extent revolutionized traditional theology. Out of this doctrine of love Swedenborg consistently develops his doctrine of the glorification of the Lord's human nature, and his doctrine of the Divine Human, the doctrine that the Lord made his human nature divine by uniting it with the inmost essential divine in love and wisdom. In other terms, Christ as the human manifestation of the divine life gradually put off the finite limitations of his human nature, by taking into it, in the exercise of his human will and understanding, the indwelling love and wisdom which was from the beginning and always in him God the Father; so that in the end, namely in the ascension, the human and the divine in him were perfectly united in the one person, who as proclaimed in the book of Revelation, is the Alpha and the Omega, the beginning and the end, the first and the last, the Almighty, to whom the heavenly hosts sang "Holy, holy, holy, Lord God Almighty, who was and who is and who is come."

This is not merely a doctrine enunciated as dogma. It is a theory of the divine nature, and of the process by which the human in Christ became divine. It is a systematic justification and explanation of the doctrine that the Lord Jesus Christ glorified is the one only God and the sole object of Christian worship. Christianity to be true to itself can do no less than maintain and proclaim this doctrine; and systematic Christian thinking must interpret the universe in accordance with it. This is the peculiar mission of systematic religious thinking in the New Church.

In developing this doctrine we inevitably come to the fact of revelation, and we find the special and supreme revelation of the thought and will of God in the book we call the Bible. The nature of the Bible is one of the great mysteries of human history. Its existence, its power, its place in history, have never been adequately accounted for. In Swedenborg we have the only doctrine that approaches a satisfactory account of the book; and the essence of his explanation is that it was written in the language of correspondences, and thereby has depths of inner meaning which reach up to the infinite mind of God. This, in general, is what we call the spiritual meaning; and it is a part of the task of systematic religious thinking in the New Church to work out in detail the implications of this doctrine of the spiritual sense of the Word of God.

L. F. H.

THE DIVINE HUMAN: IS IT INFINITE?

In this number of the Review we publish the second of two earnest studies of the Divine Human. They are by Mr. T. K. Payton, of England, a deeply read scholar of the New Church to whom we are indebted for many thoughtful articles in the past. In his introduction to these studies will be found the following words:—

> As there is not a subject treated of in them [the writings of Swedenborg] which is more sublime and more abstruse than is that of the distinction there is between the Infinite or the Divine Itself and the Divine Human of the Lord, it is with no small degree of diffidence that we give our opinion with respect to the inference to be drawn from Swedenborg's statements on a subject so difficult of comprehension. (New-Church Review, Vol. XVI., p. 29.)

While we cannot entirely agree with the inferences drawn by Mr. Payton, it has seemed to us useful to publish them; for they set forth a point of view which will stimulate thought on this most important subject, and may lead to a better understanding of it, even though the final conclusions may be in some respects quite opposite to his.

His first inference is startling, namely: Since there can be no ratio between the Infinite and the finite, to establish a relation between them there must be a medium which partakes of the nature of the Infinite on one side and of the finite on the other; therefore, the Divine Human, being such a medium, is as to its nature "neither infinite nor finite, because if it were one or the other it would not partake of the nature of both, and consequently could not perform the office of medium." (p. 32.)

He admits that to most minds this will seem impossible. And he himself does not help the matter by trying to conceive of something which, in some way unknown, can be neither one nor the other. Indeed such an inference may seem forbidden by Swedenborg's distinct teaching, "That every created thing is finite, and the Infinite is in finite things as in receptacles, and in men as in its images" (True Christian Religion, 33). There can be only these two categories, one of the created and the other of the Creator, or not created. The Divine Human must belong to one or the other. It cannot

belong to both, for Swedenborg teaches that they are separated by a discrete degree. When the Lord was born into the world, Swedenborg shows that this distinction was made. The indwelling Divine was Jehovah, the Father; while the receptacle, or means of manifestation, was a finite body and nature derived from the mother. Between the two was the Divine Human as it had been received by the angels to constitute heaven in them, for the Divine of the Lord alone can make heaven (Heaven and Hell, 8). We read:—

> I have heard from these [the men of the Most Ancient Church, who are in Divine perception of this deepest of arcana] that Jehovah Himself was the Lord as to the Divine Human, when He descended into heaven, and flowed in through heaven; for heaven represents one man as to all his members, and is therefore also called the Greatest Man. The Divine itself in heaven, or in the Greatest Man, was the Divine Human, and was Jehovah Himself thus clothed with the Human. But when men became such that the Divine itself, clothed as the Divine Human, could no longer affect them — that is, when Jehovah could no longer come to man, because man had so far removed himself — then Jehovah, Who is the Lord as to the Divine Essence, descended and took upon Himself a Human, by conception Divine, and by birth from a virgin, such as that of another man; but this He expelled, and by Divine means made the Human that was born, Divine, from which proceeds all the holy. Thus the Divine Human became an essence in itself which fills the whole heaven, and which also makes it possible for those to be saved who could not be saved before. This now is the Lord, Who as to the Divine Human is alone Man, and from Whom man has it that he is man. (Arcana Cœlestia, 3061.)

If Jehovah Himself was the Lord as to the Divine Human which filled the angels and made heaven in the Grand Man before he came into the world, shall we not regard Him as infinite and the Grand Man as the finite receptacle in which the Infinite is as in its image? This is confirmed by the fact that the Divine Human was then made to appear by an angel filled with Jehovah "by aspect" either in heaven or to men on earth. Jehovah then was infinite, but the receptacle by which He appeared was finite. So the Divine Human filling the heavens, and infinitely exceeding their capacity to receive, was infinite, and the Grand Man as a receptacle was finite. The Divine Human, being Jehovah Himself, was absolutely Divine, uncreated, and infinite; but the heavens which were made by the reception of his Divine good and truth in the angels, were Divine only by derivation; they were created by the Divine Human, and were finite receptacles of it. The discrete degree between the infinite and the finite is found between the Divine Human and the

Grand Man, leaving the former in the category of the infinite, the Creator. The connection is made, not by continuity, but by correspondence. The correspondence between the Divine Itself and the Divine Human is entirely infinite, like that between the Divine Love and the Divine Wisdom; but the correspondence between the Divine Human and the Grand Man is infinite on the one side and finite on the other. So is it always with the mediums by which the conjunctions of the finite with the Infinite are effected. There is a descent of capacity for reception in receptacles, from the sun of heaven through successive atmospheres to the sun of earth and its atmospheres. That is the finite side of mediation. But on the Lord's side, while there is accommodation to these limitations, by giving only what can be received, the Divine Itself, above the heavens, and the Divine Human, in the heavens, lose nothing of their infinity. Hence, when explaining the Divine conjunctions represented by Jacob's ladder, Swedenborg says:—

> Communication, and thence conjunction, cannot be predicated of the Lord's Divine Itself and His Divine Human, unless at the same time it be said to be infinite and eternal; for in the Lord all is infinite and eternal, infinite in respect to *esse* and eternal in respect to *existere*. (Arcana Cœlestia, 3701.)

Swedenborg shows that this applies to the Lord's glorified Human in all the planes of this world even. For while the human born of Mary was the receptacle, the finite side of the medium of His earthly coming, it was expelled and entirely put off by the descent of the Divine Human by conjunction with the Divine Itself in that plane, and the fulness of the Godhead was established infinitely and eternally with men. Thus the Alpha became the Omega. We read:—

> The lower things of the church are said to be from the Lord's natural and sensual Divine; not that in the Lord these things are lower — since in the Lord and in His Divine Human all is infinite, inasmuch as He is Jehovah as to His essence — but because it is so in man. For those who are sensual men apprehend sensually the things which are in the Lord and from Him, and those who are natural apprehend them naturally. It is so said because of the quality of those who receive. (Arcana Cœlestia, 4715.)

It is not a matter of inference, then, that the Divine Human is infinite in every plane, and that the mediation is effected by descending degrees of capacity in the receptacles, which are created, finite, and not Divine. Swedenborg sums it up for us as follows:—

It appears as if the Infinite could not be conjoined with the finite, because there is no ratio between them, and because the finite is incapable of holding what is infinite; but still there is conjunction, both because the Infinite One created all things from Himself, . . . and because the Infinite One cannot regard anything in those who are finite except what is infinite from Himself, and [He provides] that this may appear to the finite as in them. And thus there is a ratio between the finite and the infinite, not from the finite, but from the infinite in the finite; and also one who is finite is thus capable of holding what is infinite; not the finite one in himself, but as in Himself, from what is infinite from itself, in him. (Divine Providence, 54.)

With regard to the second study, which appears in this number of the REVIEW, we are unable to agree with the inference that the mind is formed in and out of the natural substances of the body instead of the spiritual substances of the soul; for the very function of the mind is to think, and feel affections of love, and Swedenborg says:—

The natural mind of man consists of spiritual substances, and at the same time of natural substances; thought is made out of its spiritual substances, but not out of the natural substances; these substances recede when the man dies, but not the spiritual substances; wherefore that same mind after death, when the man becomes a spirit or angel, remains in a form similar to that which it had in the world. The natural substances of that mind which, as was said, recede by death, form the cutaneous envelopment of the spiritual body in which spirits and angels are. (Divine Love and Wisdom, 257.)

The writer is undoubtedly correct in holding that mind, with its will and understanding, resides in the purest substances of nature in the body, and is formed by its use of the materials gathered there from the bodily senses: if this is all that he means we can quite agree with him. It is to be remembered, however, that they who die in infancy have this mind-receptacle only in a quiescent condition, without the use of the bodily senses to develop in it the natural memory; but still their minds can be formed of spiritual substances upon this quiescent basis (Heaven and Hell, 345). But the Lord did not die in infancy; nor did He leave anything of the body behind, but instead of that He put in the place of every receptacle of His Divine Life the Divine Life Itself. So we may believe that the Lord did bring the Divine Mind down even to the lowest plane of the natural body in Divine Natural substances. Mr. Payton's study is therefore helpful in turning attention in the right direction.

H. C. H.

BIBLICAL AND DOCTRINAL STUDIES.

THE LORD'S ENTRY INTO JERUSALEM.

MATT. XXI. 1–17.

IF one is now at Jerusalem when the Passover is nigh he observes the welcome given to the parties of Jewish pilgrims or of Christians going to keep Easter, as they draw near to the city with glad acclamations, and are met outside the gates by the citizens. Our Lord came with a great concourse of Galileans, augmented by people of the places through which He had passed, especially Bethany, and they were met by another multitude from the city.

He had come, it is most likely, from Jericho to Bethany on Friday, and had rested over the Sabbath. There, on what we call Saturday evening, the usual time for social gatherings with the Jews, He had been anointed at the supper, which Matthew places later in order to connect it with the action of Judas. The following day was our Sunday, made sacred to Christians by this event and others after His resurrection. It was then the tenth of Nisan, the day when the the law set apart the Passover lamb (EX. xii. 3). In "Arcana Cœlestia," 7831, Swedenborg speaks of this as the preparation of internal remains for spiritual progress; and in the same work, 10132, he explains it as innocence delivering from condemnation. What our Lord did therefore fulfilled the prophecy of the Passover, being Himself the Lamb to be slain.

The company started from Bethany, about two miles from Jerusalem, and would pass over the southern slope of Olivet. At Bethphage, "over against" them, it halted. The roads never lay through the villages which were on hills, but in the valleys below. To stop opposite to Bethphage was to pause where its path entered the road. The Lord sent two disciples into the village and said that they would find at once an ass tied and a colt with her. To the natural questioning of the people there, the answer, "The Lord hath need of them" would be sufficient. Mounted on the young ass on which no one

had ridden the Lord then advanced as a king, on whose beast none but a king might ride.

The Mount of Olives over which He passed signified the Divine Love of saving men (Apocalypse Explained, 405). He rode upon the ass because the ass represented the natural rational which the Lord had so fully made to serve Him, living as a man among men, teaching them by His example in usefulness and mercy, and by parables drawn from their everyday life. The older she-ass represented the natural man as to good; her male foal the natural man as to truth, the rational man; and over this the Lord was supreme (Arcana Cœlestia, 2781). Because He reigned as the Word made flesh, by the Divine truth, He came as a king to Jerusalem, that is, to the church (Apocalypse Explained, 850). Thus it was not an hour of humiliation, but of glorification. He rode as David had ridden upon his royal beast (1 KINGS i. 33), and the judges upon theirs. (JUDGES x. 4; xii. 14.)

Thus were fulfilled the prophecies, "Tell ye the daughter of Sion, Behold, thy King cometh unto thee meek, and sitting upon an ass, and a colt the foal of an ass." This is a combination of two prophecies. ISA. lii. 11 says, "Say ye to the daughter of Sion, Behold, thy salvation cometh"; and ZECH. ix. 9 says, "Behold, thy king cometh unto thee; He is just and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Thus He came as judge and a king (Arcana Cœlestia, 9212). He was meek and lowly in His lamblike innocence and infinite condescension, but He was king by the truth of a perfectly righteous life, and He rode as king. (Apocalypse Explained, 31.)

The multitude so understood. The disciples spread their cloaks on the ass, the others laid theirs in the path, representing the desire of true men more or less internal to make their thoughts and lives serve His. Others cut the fronds from palm-trees and covered the path with them, so representing the useful and fruitful knowledge which might make each one's life His pathway. (Arcana Cœlestia, 9212.)

As we know from JOHN xii. 13, the multitude was two-fold, some coming with the Lord, others meeting Him out of the city. They represent all the truths which look to Him as their source and head (Arcana Cœlestia, 4574). Some truths go before in life when the church, like John the Baptist, reaches out its righteous ways to receive

Him, while others follow obediently in His steps like the angels of heaven.

All the people with mingled harmonious voices sang the Psalm which says, "Save now, I beseech Thee, O Lord; O Lord, I beseech Thee, send now prosperity: blessed is He that cometh in the name of the Lord; we have blessed you out of the house of the Lord." This was not only the closing Psalm of the Hallel which was sung at the festivals, but the Jewish tradition is that, to welcome pilgrims entering Jerusalem for the feasts, these verses were sung antiphonally by citizens and pilgrims.* In this song the Lord was proclaimed the Saviour ("Hosanna, Save now"), and He was hailed as God incarnate and glorified by the words "Hosanna in the highest" (Apocalypse Explained, 340). The "name of the Lord" is all Divinity in the Humanity. (*Ibid.*, 102.)

The entrance of this concourse into the city, sweeping across the Kedron valley and up the temple hill, was of overwhelming force. "All the city was moved." It is the word of earthquake, as when it is said after the death of the Lord, "the earth did quake" (MATT. xxvii. 51); or is spoken of the fig-tree "shaken by a mighty wind" (REV. vi. 13). It is the place where judgment must fall, crying out in consternation, "Who is this?" So Herod after slaying John the Baptist, when he had heard of our Lord's works, said, "Who is this?" (LUKE ix. 9). To some no doubt the Lord's entrance was simply amazing, for they were ignorant; to others it was reassuring, for they hoped for salvation; to some, the rulers, it was their doom unless intensified hate could overcome Him. To all that questioned, the crowds answered, "This is Jesus, the prophet of Nazareth of Galilee," and they were proud of the fact that He was a Galilean. He was indeed Jesus, Jehovah-Saviour; He was the prophet because He was not only a teacher, but the Word itself, and His testimony was the spirit of prophecy (REV. xix. 10; Apocalypse Revealed, 8; and Arcana Cœlestia, 2534); and He was of Galilee because, rejected at Jerusalem, the church, He had lived and labored among despised Galileans and Gentiles (Apocalypse Explained, 447). In these words we may see the Trinity — love in the name Jesus, wisdom in the title prophet, and active life in the saying that He was of Galilee where He had labored.

* See Edersheim's "Jesus the Messiah," II., p. 368, and his "Temple and its Services at the Time of Jesus Christ," pp. 191–193.

The Gospel of Mark now says that He "entered into Jerusalem and into the temple; and when He had looked round about upon all things, and now the eventide was come, He went out unto Bethany with the twelve" (xi. 11); and this is the probable order of events. Matthew, however, speaks of the cleansing of the temple as done on that day. They who sold doves and exchanged money were the servants of the monopolist Annas,* who by selling over and over half-shekels of the sanctuary and rejecting as imperfect the animals and birds brought for sacrifice, had built up a great trade, especially lucrative at the Passover season. This showed the corruption of the Jewish Church, making gain of holy goods and truths, and so being really "a den of thieves." (Apocalypse Explained, 325, 840.) On the other hand to the "blind and lame," representing the ignorant and depraved (Arcana Cœlestia, 210), knowing their needs and going to Him for help, was healing given.

The children took up the cry "Hosanna," and continued to acclaim Him, which angered the chief priests and scribes, representing evils and falsities opposed to Him, and they threateningly demanded, "Hearest Thou what these say?" to whom He answered as usual from the Scriptures, by citing the words of the Psalm (viii. 2), "Out of the mouths of babes and sucklings Thou hast perfected praise," or "established strength," for in innocence rests all spiritual power and peace. (Arcana Cœlestia, 5608.)

This section is closed in Matthew with the words, "And He left them, and went out of the city unto Bethany, and He lodged there." He had no abiding place in the corrupt and doomed city of Annas. His place was in the Mount of Olives at Bethany where they received Him gladly and gratefully. To Bethany at the last He led the disciples, for there dwelt Mary and Martha and Lazarus, the seed ground of a new church, and there He "lodged," the shepherd with His lambs.

T. F. WRIGHT.

*Edersheim, "Life and Times of Messiah," I., 371.

THE LORD'S PRAYER.

THE Lord's Prayer is wonderfully perfect not only in every word and expression, but even in the very order and arrangement of these words. This might be indeed expected, seeing that it was given by the Creator of the world Himself when sojourning upon the earth, and was especially given the disciples in answer to their entreaty, that He should teach them to pray; and ever since, now for almost 1900 years, it has been rising unceasingly from the angels of heaven and from men on earth, morning and evening through all these ages. The Lord who foresaw all things from His Divine, must also have foreseen that this prayer would to all eternity form the closest connecting link between Himself and mankind. All these considerations conspire to give to it the greatest perfection. Every petition of the prayer forms as it were the foundation for the next; and in every petition the first word is as it were the keynote to all that follows. That this is the case in the Divine mode of speaking is plainly taught in the following passage from the writings of Swedenborg:—

> What is spoken by the Lord is all of such a nature, that what is said first, reigns in the things that follow and involves them, and thus successively those things which follow in the series. . . . This is manifest from the particulars which the Lord spake and especially from the prayer which is called the Lord's Prayer. In it all things follow in such a series that they as it were constitute a column increasing from the highest to the lowest; in the interiors of it are the things which precede in series. What there is first is the inmost and what follows in order adds itself successively to the inmost, and thus grows. What is inmost reigns universally in the things which are round about, thus in all and in everything. (Arcana Cœlestia, 8864.)

We are further taught concerning this prayer:—

> Whenever I read the Lord's Prayer, I manifestly perceived an elevation toward the Lord, which was like an attraction; and then the ideas were opened, and a consequent communication was effected with some society of heaven; and I apperceived that there was an influx from the Lord into every thing of the prayer, thus into the single ideas of my thought which were from the things in the prayer. The influx took place with ineffable variety, so that it was not at one time as at another. From that it was also evident, that infinite things are there in the particulars, and that the Lord Himself is there in the particulars. (*Ibid.*, 6476.)

And again:—

> Whenever I read the Lord's Prayer, morning and evening, the ideas of my thoughts were opened toward heaven, and innumerable things flowed in, so that I clearly noticed that the ideas of my thought, taken from the contents of the prayer were infilled from heaven; and such things also were infused, as cannot be uttered, and as could not be comprehended by me; I only felt the general affection thence resulting. (*Ibid.*, 6619.)

These and many other passages which might be added show that the Lord's Prayer differs entirely from all other prayers, both in construction and in form, being as it were alive from the inmost.

The question has been frequently raised in the New Church, as to the advisability of going back to the form which is used in the churches around us. It is notoriously difficult for any church body to adopt a change in any passage of Scripture that is frequently used and with which all are familiar. Nevertheless the New Church, probably from a study of the passages quoted above and some others, a long time ago came to the conclusion that the common translation of the prayer ought to be changed to one giving more exactly the very words of our Lord. The thought would seem to have been inspired from above and the use of this better and truer form of the prayer seems to have been blessed and generally accepted throughout the Church.

But now it is asked if it would not be better to conform to the usage of the churches around us. This question may perhaps be best answered by asking another: What good could be subserved by such a change? It is said in reply that the change would make it easier for our ministers to take part in union meetings with other Christian ministers and also that our publications, especially those of a missionary character, would be made more acceptable if the commonly used form of the prayer was adopted. But if this is all the good to be achieved, and we have not so far heard of any other, this would seem to be an insufficient reason. Many of our ministers do not join in such union meetings, and most of those who do so, do so but rarely. It would seem that they could very easily prepare themselves for such an occasion. That our literature would gain in useful popularity by the change seems very doubtful.

On the other side the reasons for not taking such a step backwards seem weighty and not easily controverted. If the changes were originally made because loyalty to the Word of the Lord required it,

and because the old version was imperfect, it would seem that going back to such a version would be giving up some truth of the Lord merely for the sake of adapting ourselves to those in such imperfect states; and in so far as such changes add to or take away something from the Word of God entrusted to our keeping, it would seem that we thereby expose ourselves to the danger set forth in the words with which Holy Writ closes: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the book of life; and out of the holy city and from the things which are written in this book."

The superficial thinker may regard such a mutilation of the Word as a small matter, and wonder at the punishment foreshadowed in this passage. But those who think more deeply on the matter will see that the punishment is one that naturally follows as a consequence of the violation of the Divine law. For those who have so little reverence and love for what the Lord says, as to be willing to substitute other words or receive other words as a substitute therefor, thus impair the love to the Lord in their hearts, on which their spiritual life depends, and with it their citizenship in the New Jerusalem. Those who would lightly change the Word of God, or who would accept as a substitute for it other words merely because the churches around them do so, would seem thereby to show that they have a greater love for common usage and for the opinion of men than for their heavenly Father and for the words that come from His mouth. They also show that the heavenly teaching now given us has with them very little weight, for there we read:—

I can assert that every least particular in the Word contains in itself a spiritual sense, and that all things of the Church as to its spiritual state are in that sense described in fulness from beginning to end; and because each word there signifies something spiritual, therefore not a single word can be omitted, without the series of things in the internal sense undergoing a change; therefore in the book of Revelation it is said: "And if any man shall take away from the words of the book of this prophecy God shall take away his part out of the book of life, and out of the holy city, and from the things written in this book." The same is the case with the books of the Old Testament; there also each thing and each expression contains an internal sense; wherefore there also no word can be removed. Hence it is that by the Divine Providence of the Lord, these

books have been preserved entire from the time when they were first written, down to every jot, by the care of a number of men, who have numbered every least particular therein. This was provided by the Lord on account of the sanctity which is interiorly in every jot, letter, word and thing. (Last Judgment, 41.)

No less emphatic is this statement in the work on the "Sacred Scripture": —

It is to be observed that in the spiritual sense all things cohere in a continued series, and to its production every word in the literal or natural sense conspires; wherefore if but a little word were removed, the connection would be broken, and the conjunction would perish. Lest therefore this should happen, it was added at the end of the prophetical book of Revelation, that not a word should be removed (xxii. 19). The same is the case with the prophetical books of the Old Testament. Lest anything should be removed thence, by the Divine Providence of the Lord every particular therein down to the very letters was numbered. This was done by the Masorites. (13.)

The Divine Providence over the Word in its original letter has been most manifest. But the common people in Christendom are just as much interested in having the translations of the same, which is all that they ever see, perfect as the Hebrew and the Greek. That the translations, which were made by men who did not know of the inspiration of every word and expression, were not made so as to translate every word and syllable, might be reasonably expected; for the translator usually only seeks to render the general meaning of a sentence. We need not therefore be surprised to see hundreds of words in the sacred Hebrew and Greek text which have no equivalents in the words of the various translations. Yet we learn that the internal sense is in every least word, and that if one of these be omitted, "the connection (in the internal sense) is broken and conjunction perishes." Therefore many New-Church scholars have labored for years to secure a translation, which shall faithfully render every word that the Lord has spoken. There are however others who are more eager to be in accord with the churches around them than to be right, and who would not only check the work that is now going on, but even change back the many corrections which the careful scholars of the Church have made in past years in the translations as used in the books and in the worship of the Church. The pretext is that the common people in the New Church do not know much if anything of the internal sense of the Word, and therefore, they would argue, any translation is good enough for them if it gives

the general sense. But it is a fact that many ministers of the New Church are either not able or are prevented by circumstances from reading the Word in the original tongues, and they as well as the laymen are thus kept from the use of the pure and undefiled Word of God. Not only are such members of the Church unable to get the internal sense clearly and unimpaired, but even the direct influx from heaven is thereby impaired as we read above (Sacred Scriptures, 13): "If but a little word were removed, the connection would be broken and the conjunction perish." Concerning this direct conjunction of the Church with heaven through the Word we read in the "True Christian Religion":—

> It has been granted me to know by much experience that man has communication with heaven by means of the Word. In reading the Word from the first chapter of Isaiah to the last of Malachi, with the Psalms of David, and keeping my thoughts fixed on the internal sense of the several passages, it was granted me to perceive clearly that each verse communicated with some society of heaven, and thus the whole of the Word communicated with the universal heaven; from whence it appears, that as the Lord is the Word, so also heaven is the Word; since heaven is heaven from the Lord, and the Lord by the Word is the all of heaven. (272.)

When the teachings respecting the Word as given above are examined, it is hard to see how ministers of the Church can be satisfied with a translation which was made by men who knew not the real nature of the Word; and still less how they can propose to give up the true translation of the Word where this has already been introduced and go back to an imperfect and incorrect version. This is especially inexplicable when we see that the scholars even of the churches around us are so generally dissatisfied with the old translation that they have labored now for years to improve it. The final improvement however can only come from the New Church which knows the internal nature of the Word and the divinity which inheres in every word and syllable of Sacred Scripture. It is also difficult to reconcile such a position with the fact that the heavenly doctrines throughout contain an exact and new translation, and the Lord comes thus to us enthroned on His throne of Truth proclaiming: "Behold, I make all things new!"

After dwelling somewhat on the general question of the translation of the Word, let us now in the light of what has been adduced, consider the particular changes which would be called for, if we should go back to the old translation. The opening words in the authorized

version read: "Our Father which art in heaven." It is somewhat doubtful, if the lovers of what is antique would require us to go back to the obsolete practice of using "which" of persons; but if their proposal means anything it would mean, that we should give up "heavens" and read "heaven." This change would mean the giving up of the term used by the omniscient Giver and adopting something in agreement with the old doctrine that there is only one heaven, into which all are admitted after the Last Judgment. It seems to us very doubtful whether any rational New-Churchman would be ready thus to go back into the arms of the old translation and doctrine.

The next change which we should be called upon to make would be to go back to the old form: "Thy will be done in earth as it is in heaven" instead of the form given by the Lord and used in the New Church: "Thy will be done as in heaven, so also upon the earth." The words as well as the order in the New-Church translation are in exact agreement with the words as spoken by the Lord, and we ought therefore as little to think of giving them up as to alter the text of the Greek itself. It has been claimed indeed by one of the advocates of the alteration that it is more natural to dwell first on the state on earth, before referring to the state in heaven; but if this should be so, our text forms a proper corrective from the Lord to this merely natural tendency of man. In the New Church we also have such abundant instruction as to the life of heaven, that it is comparatively easy for us first to look up to heaven and then to endeavor to make the Church the Lord's heaven upon earth. It does not therefore seem an orderly or right thing to invert the divinely appointed order of the sentence and to place earth before heaven. This would be the more disorderly as in the New Church we know that: "What is spoken by the Lord is all of such a nature, that what is said first reigns in the things that follow and involves them, and thus successively those things which are in the series. . . . Especially is this the case in His prayer which is called the Lord's Prayer" (Arcana Cœlestia, 8864). It would therefore not seem to be in accordance with New-Church doctrine to turn any sentence spoken by the Lord topsy-turvy in agreement with the natural and sensual thought of man. Divine and heavenly order is one thing, and inverted order quite another thing.*

* Some translators omit "also" in this petition; but this is not correct, for "also" is the translation of the word *kai* in the Greek text, which is rendered with *also*, some three hundred times in the New Testament, for example,

The next change that would be called for would be to say: "And forgive us our debts, as we forgive our debtors." The old translation here omitted the word "also" (*kai*) which is given in the Word of the Lord. While this change may not be considered important, still it would not be in accordance with New-Church doctrine to omit this word, for we are taught, that: "Every least particular in the Word contains in itself a spiritual sense . . . and because each word signifies something spiritual, therefore not a single word can be omitted without the series undergoing a change." (Last Judgment, 41.)

Those who are in favor of going back to the old version, would no doubt also omit the concluding part, or the doxology, which omission would put them into agreement with the Catholic Church, which also eliminates the words: "For thine is the kingdom, and the power and the glory for ever, Amen." This the Catholic Church does, because it is omitted in some ancient manuscripts as also in the parallel passage in Luke. Swedenborg in this and in most other readings agrees with the commonly received Greek text, and this fact would seem to us to give some additional weight to this *textus receptus*, which some of the modern critics are inclined to slight. The fact that the heavenly doctrines state that "these books have been preserved entire from the time when they were first written" would most naturally refer to the text as it came to the apostle of the New Church, including the *textus receptus*.

As to this special passage, it is quoted in "Arcana Cœlestia," 5922 and 10248 and explained in 5922. It is also quoted in part and explained in "Apocalypse Explained," 48, and partially quoted in "Adversaria," III., 6908. Swedenborg nowhere expresses any doubt as to the genuineness of the passage, as might have been expected, if he had any doubt with respect to it, since there had been much contention on this point between the Protestants and the Catholics.

New-Churchmen who receive the teachings of Swedenborg as a divine revelation cannot therefore in common with our Catholic friends eliminate the doxology from the Lord's Prayer.

The New Church is to be in the interior love of the Lord Jesus

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MATT. v. 39, 40; vi. 14, 21; x. 4, etc. The *so* is simply expletive after *as*, because it makes smoother English as we find in MATT. viii. 13: "*As* thou hast believed, *so* be it done unto thee." The extreme purist might correctly render it, "as in heaven, also upon the earth," but this would hardly be considered an improvement.

Christ; and since the Lord is the Word, they will also be in an internal love of the Word of God, and this being the case, we may expect that true New-Churchmen will indignantly reject all substitutes for that which the Lord has spoken, and will see that it is just as much a falsification of the Word of God to accept a false translation knowingly, as to make the false translation themselves. When the New Church develops we shall have in the Church the Word of God pure and undefiled.

LOUIS H. TAFEL.

THE COMMUNITY AS A MAN: ONE ASPECT.

THE idea that every society of men is a man has become familiar to New-Churchmen, so often is it mentioned in the writings of Swedenborg, and it is easily seen that those who, in any society, direct and control, are as the head, those who provide the funds, receive and deliberate upon reports, approve of and confirm the actions of the directors are like the body, and those who carry out the actual uses or operations of the society resemble the hands and feet. In fact the words themselves are often so used in this connection. "The head of the association," "the body of shareholders," "the number of hands employed": these are terms in common usage and have arisen by the laws of correspondence acting upon the minds of the people, though all unconsciously, of which action very many examples may be found in all languages. It is evident from a little consideration of this subject that the resemblance and the correspondence between the individual and the society varies very much according to the numerical strength of the society, its duration, and the use it is intended to perform; and it may perhaps be said with truth that every society of men aspires to the human form and attains it in the degree in which it performs its use as well as in the importance of the end or use it has in view. We gather from the writings of Swedenborg that the highest form of a human society on earth is a church, and that it is perfect just to the extent that its members are churches in the least form, or individual churches; it follows that to the same extent it is in the truly human form and more or less an image or likeness of the Divine, which means that the correspondence depends upon the state of regeneration of the individual members who com-

pose it, the correspondence being with the more perfect spiritual human form whose heart and lungs are infilled with and actuated by love and wisdom.

Below this plane men are congregated on this earth into societies in the form and under the name of nations, with the subdivisions known as provinces, states, departments, counties, etc., and within these they segregate themselves into cities, towns, and villages, and every one of these various communities is more or less in the human form. And just as the church becomes a more or less perfect spiritual man so these communities become more or less perfect natural men, and if this be so their most perfect order would be a correspondence of the regenerate natural man.

The lesson to be learned from all this is of the utmost importance to the human race, and at this period of modern unrest and the loosening of the old bonds of religion as well as of superstition it is more than ever imperative that this correspondence be brought out and made known, for it is neither more nor less than the key to the sciences of social and political economy, which have hitherto lacked a scientific basis.

It cannot be expounded in a few pages, and here only a few hints can be given to show what important issues may result from that which seems to be a chance or accidental resemblance. It is a matter of common knowledge in the New Church that the natural mind of man is composed of three degrees, the sensual, the scientific, and the external rational, and that these are successively developed, for the sensual alone is opened at birth, the scientific or learning faculty at the age of five, and the rational or reasoning faculty at the age of twenty. It is also known that with the merely natural and unregenerate man the sensual degree, which is the lowest and nearest to the brutes, is elevated into the highest place and the scientific and rational are made to serve and used to enhance its pleasures and delights. It is therefore stated by Swedenborg that this is an inverted state which must be corrected; that the sensual must be made to serve the scientific, and both, the rational, before man can be regenerated, as in this order the natural mind becomes a basis and support for the spiritual; for morality which is the highest attainment of the natural man abides in the rational only when sensual and corporeal things are kept in their proper place and are subservient.

Now looking upon the city we dwell in as a composite man we shall

see that its social, civil, and moral life are the three degrees of life corresponding to the sensual, scientific, and rational, in the individual natural man. How closely social communal life corresponds with the sensual is easily seen when we consider that the immense majority of social meetings are connected with eating and drinking, that bands of music are provided at public expense to please the sense of hearing, that parks with flower beds and ornamental waters, fine civic buildings, and picture galleries, are provided to satisfy the eye's desire for beauty; and we know how large a share dances, suppers, and convivial meetings have in the social life of our people.

That the civil life of the community is based on scientific methods of adjustment of means to ends is also very evident. The common uses that must be performed — the cleansing of the streets, the collection of refuse from the houses, the constant patrolling of the whole city, the regulation of the street cars and of other traffic, the punctual delivery of postal matter, the carefully planned underground supply of water, gas, and electricity to the vast number of houses — all these items of civic life are arranged with scientific precision and accuracy. If they were not inextricable confusion would ensue, as is painfully evident when only one of the specified items fails us. And it has all been learnt by experience, and study of conditions, as the schoolboy accumulates his knowledge. Moreover, we are still learning and adopting new and improved methods of doing our civic business.

The moral life of the community is very closely related to the rational degree of the natural mind, for by means of the rational man forms his conscience which is his private law court, and the watch he keeps on himself that he may not offend the proprieties even in small things parallels the police patrolling the streets, watchful less there be any infringement of the ordinances of the city.

The weighing of the loaves of bread, the inspection of milk as well as of weights and measures to prevent fraud and theft, the raids on gambling houses and betting places to prevent undue appropriation of money without earning it, are identical in spirit if not in kind with the efforts of the individual to maintain his moral equilibrium and prevent it lapsing or pandering to his animal proclivities. Altogether it seems impossible to conclude that the resemblance between the community in its threefold natural life and the man with his threefold natural mind is merely accidental or factitious, but rather that it is

a true correspondence the one arising out of the other, and being the other in a compound or composite form.

If we admit this to be a just conclusion, we are compelled to draw the inference that just as an unregenerate natural man finds his chief pleasures and delight in the sensual and corporeal degree of his natural mind and makes the higher degree of that mind subservient to it, thereby closing the natural mind more and more to the light and heat from heaven using his rational to discover new sources of gross pleasures and his science to formulate them into practical shape, so the community, where social life reigns supreme, and civil and moral life are made subservient, will find its laws and regulations made only to be broken, its police purchasable and sharing in the spoils of the gambler and the law-breaker, its jurors and its magistrates, suborners and suborned, until its whole civic government is rotten to the core. And later on, when we have made more progress in opening up the causes of things through a better knowledge of discrete degrees, we may be able to ascertain the connection between this terrible communal state of evil arrived at its height, and the swift retribution, be it fire, war, earthquake, or pestilence, that overtakes and destroys it.

This is but a mere glance at one aspect of the subject, but sufficient perhaps to call attention to the fact that it is in this direction that we are to look for more light and that we have within our reach, mostly perhaps in seldom opened books, the only available knowledges given to mankind, which I have no hesitation in saying must be brought out to the light and published to the world to avert a state of disorder that threatens to amount to anarchy.

That power is passing into new and untried hands is evident; and power without intelligent direction is no safer in the hands of men than ever before; it is doubtless no longer possible to preserve the old order of things and happily it rests with a higher intelligence than ours to control and guide the new conditions, but shall we not study and use the knowledge committed to our charge instead of wrapping our one talent in a napkin and laying it away for safety. It is well at least always to bear in mind that "to him that knoweth to do good and doeth it not, to him it is sin."

T. Mower Martin.

CURRENT LITERATURE.

The Star of the East.*

This is an interesting book, earnest, vigorous, and abounding in the spirit of fidelity to the doctrines of the Church.

The title, "The Star in the East," fitly designates the first essay, which is a study and a spiritual interpretation of Matt. ii. 1–12 — the visit of the Wise Men. This is followed in order by "The Two Genealogies of Jesus Christ," "The Signification of the Scape Goat," "'Gehenna' and 'Hades,'" "The Doctrine of Degrees," "The Doctrine of Influx," "The Inspiration of Swedenborg," and "The Canonicity of 'Conjugial Love.'" These subjects are treated in a fresh way and in a serious spirit which should catch and hold attention. The argumentative form and the dogmatic confidence have the effect of giving strength to the treatment. Another characteristic feature is the effective use of the writings of Swedenborg in support of the conclusions reached. Some of these conclusions are well worth mentioning.

"The Star," the author says, "was a purely spiritual phenomenon," "an appearance out of heaven," which to the Wise Men "looked like a star in the natural world." The author, we remark, does not seem to be aware of the incongruities and difficulties involved in this statement. How, for instance, could a purely spiritual phenomenon also appear to the Wise Men in the earthly sky and direct their footsteps along the paths of earth?

"The east" is fairly made out to be the land of Syria. The significance of "the star" for the Wise Men is accounted for by reference to the prophecies of the Lord's advent handed down from the remote times of the "Ancient Church" in correspondential language which prophecies were possessed and understood by those who lived in "the east." This is clear logically but probably unverifiable historically.

* *The Star of the East and other studies in Doctrine and Spiritual Interpretation.* By James F. Buss. London: James Speirs. 1909. pp. 178. Price, $1.50.

Passing to the spiritual sense, "The Wise Men" represent the Church among the Gentile "remnant." "The Star" represents the knowledge of the Lord's advent possessed by this "remnant." The Lord's being born in Bethlehem represents his spiritual quality and his capacity for becoming divine by glorification. Herod represents the Jewish Church especially its leaders. His sending the Wise Men to Bethlehem represents the hostile inquiry of the old Church as to the divinity of the Lord's human. Their departure from the King and their journey under the guidance of the star to the place where the young child was, represent their deception by Herod and their progress in knowledge of "the very essential arcanum of the Divine Human." Their worship and return to their own country by another way represent the true acknowledgment by the infant New Church of the Lord in His Divine Human, and its complete separation from the old by steadfastly resisting its influences and keeping strictly to its own life according to the heavenly doctrines.

This interpretation is a curious mixture of historical and spiritual meaning, the latter expressed in very abstract terms. The interest is directed not so much to the spiritual meaning proper as to the relations between two bodies of men. It cannot be said that the story under this treatment throws much light on the nature of spiritual life. It is rather used as a sectarian symbol and club. It is surprising to hear it said that the Wise Men represent the New Church, and still more so that their return represents the distinctive life of the Church. It would seem rather that they represent in general simple external Gentile states of memory and obedience, and more specifically childhood's memory of spiritual instruction and obedience thereto; while the return represents the continuance of these states as remotely serviceable to spiritual progress.

Of "The Two Genealogies of Jesus Christ," that in Matthew is taken to represent the Lord's human heredity, and that in Luke his divine heredity. The discussion is ingenious and well supported by quotations from the writings, but it leaves a rather hopeless impression of complexity. The treatment is too exclusively confined to the aspect of heredity, while the application to the successively developing states of the Lord's glorification and to man's regeneration is disappointingly ignored. Even within its scope, the deeper questions of representation and the difficulties therewith are passed

over unnoticed. Nevertheless the study is an interesting, stimulating, and valuable one.

On "The Signification of the Scapegoat," the conclusion seems to be well sustained that the scapegoat represents the temporary and provisional truth of faith which must be subsequently cast aside as in reality error or appearance; in other words, it represents the unpurified natural man, while the he-goat sacrificed represents the natural man in part purified.

On "'Gehenna' and 'Hades,'" the contention is that they represent the two divisions of hell, namely, the diabolic and satanic respectively, and that Hades does not, as is sometimes maintained, mean the world of spirits. The position of the author seems clearly established.

Next we have two doctrinal studies: (1) "The Doctrine of Degrees," and (2) "The Doctrine of Influx."

The first is a clear, concise, effective statement of the doctrine, substantially in Swedenborg's terms with little discussion. The second is in the main a philosophical discussion of the relation of mind and body in sensation. To show the logical position of the Doctrine of Influx, the author makes use of the familiar cosmological argument to deduce the self-existent Being. It must be said however that the argument is not properly stated. In fact it is so stated as to beg the question at the outset. Influx is the continuous communication of life from Creator to creature. Here again the effort to deduce "Influx" is infected with the same *petitio principii*. After defining the scope of his treatment, the author proposes to discuss (1) How influx takes place, (2) the relation of moral responsibility, (3) the reception of influx, (4) the consequences, (5) the rationale of sensation.

As to the first, we are not told specifically how influx takes place, but we have the familiar classification of the modes: (1) Immediate, (2) Mediate, (*a*) general, (*b*) particular. The discussion is formal and dogmatic, though as usual the author brings to his aid much important doctrine.

As to moral responsibility, the fact is merely asserted and no serious attempt is made to reconcile the fact with the fundamental principle that influx is merely continuous preservation; in other words, preservation is perpetual creation. Once assume freedom of choice and responsibility follows easily and evil is merely perverse choice.

As to the reception of influx the situation is clear. Giving implies receiving, and influx varies with the quality of the recipient. This has important spiritual consequences which involve the responsibility of conforming to the laws of order.

In discussing the nature of sensation the author is at his best so far as freedom from dogma is concerned, and he shows characteristic argumentative skill. It is one of the few serious discussions of a doctrinal question that we have seen in our "collateral" literature. The author is interested to maintain the doctrine of "Spiritual Influx," but he sees the difficulty of distinguishing in sensation between inner and outer. In other words the nature of the "external world" comes in question. Much of his argument follows the Berkeleian course, but his prejudices and his real conviction lie with Kant's doctrine of "things-in-themselves." He tries to show that this is Swedenborg's doctrine, but the argument is inconclusive and the phrase "indispensable outward condition of sensation" leaves the question in the air. As to his main contention the case for lack of thorough discussion is left in the position of mere dogma.

The two final essays, the one on "The Inspiration of Swedenborg," and the other on "The Canonicity of 'Conjugial Love'" lack definiteness and clearness of thought. They are expressions of feeling, the statement of an attitude, rather than reasoned convictions. It seems, however, that the Church must some day deal with these questions to some definite result.

A New Liturgy.*

As we turn the thin but tenacious leaves of this new book of worship we are at once impressed with its completeness. Everything that the worshipper is presumed to need is here brought together in a single light volume printed in a type suited to all eyes. General offices in large variety, antiphons or responsive services suited to all occasions, prayers in very considerable number, what would, perhaps, be generally regarded as a sufficient portion of the Psalter,— the selections having been made with excellent judgment,— a full collection of chants and hymns, an ample presentation of the

* *A Liturgy for The General Church of the New Jerusalem.* Bryn Athyn, Pa.: Academy Book Room. 1908. 814 pp. 12mo. Price, cloth, $2; full morocco, $3.50.

teachings of the New Church mainly in the words of Swedenborg, together with the special offices to be used at baptisms, marriages, funerals, etc., which have usually had a place in our liturgies — all these are included in its pages, the whole being very carefully and thoroughly indexed.

This comprehensive feature of the book may be regarded as a somewhat external matter but it cannot be justly viewed as an unimportant one. It is not merely a convenience to have everything combined in a single consecutively-paged volume instead of being scattered through two or three, but it adds dignity and emphasis to the contents. Such a volume stands by itself. It comes to have a kind of representative character that closely links it with the church and with the life of piety which the church inculcates and for which it thus provides. In this respect, certainly, the book before us marks a distinct step in advance in the work of liturgy-making.

Coming now to a brief examination of its varied contents we are helped to a clearer understanding of its several features than we could otherwise gain by an explanatory article which the author, Bishop Pendleton, published in the *New-Church Life* soon after the volume appeared. From this we are glad to quote the following lucid statement of the spirit in which the work was prepared and the modest aim which it has in view:—

> Great variety and latitude has been allowed in the Rubric, and much is left to the discretion of the Minister, providing for freedom of choice in adaptation to conditions. The Minister while avoiding the love of innovation, or yielding too much to individual preference, idiosyncrasy or prejudice, should use his judgment freely in accommodation to the actual needs of his congregation. The forms of worship should be pliable and adaptable to conditions as they exist; and by variety in application, provision is made and the way is opened to progress and advancement in the future as the result of experience. The Church is as yet far away from forms that may be considered as fixed and final. At present we cannot expect to make more than a beginning, or do better than provide some materials that may be of use in the future.

These judicious words cannot but commend themselves to thoughtful, progressive minds. Moreover they forestall much of the criticism that would be in place were the contents of the volume to be regarded as in any sense fixed and final. For example: If the general offices were designed to be used in rotation we should say that there were too many of them. One of the most manifest advantages of the ritual service lies in the familiarity gained with its leading features

through very frequent repetition. Hence this advantage is to a large degree lost if there be a wide gap between the recurrences of the same office. But if the twelve general offices with which the work opens, are simply material from which are to be selected a smaller number for somewhat regular use, no objection can be raised.

Without attempting any critical examination of the details of these offices, there is a single point upon which we are moved to comment. We notice that the ten commandments, which in the offices always appear in abbreviated form, are to be read by the minister while the people are kneeling. This, we are led to infer in the explanatory paper quoted above, "is based upon the teaching concerning the Law of the Decalogue that it is the most holy thing of the Word and of worship." It does not seem to us to follow from this teaching that kneeling is the most fitting attitude to assume during the reading of the commandments. "Worship," when used in its broader sense, as it plainly is in the statement cited, includes all that enters in to the religious service. And while it is palpably true that humility is a prime essential to any profitable participation in the several features of the worship, none would claim that the posture which is so generally regarded as suitable during prayer is to be maintained throughout the entire service.

When the commandments enter into the service of worship, standing seems the more suitable attitude for the worshippers to take because it implies a readiness to do what these precepts enjoin, to obey their requirements. "All that the Lord hath spoken we will do and hear," is the reponse which the Divine Word puts into our mouth. Even in what are termed "Offices of Humiliation," the introduction of the commandments would seem to imply that ready activity to do the Lord's will that would properly succeed the thoughtful utterance upon the knees of such penitential prayers as "Have mercy upon me, O God," and "Create in me a clean heart, O God, and renew a right spirit within me."

We are far from making over-much of these more external features of the service of worship, and we are not unmindful that the many who are deterred by physical infirmities from taking these bodily attitudes may yet gain all the good that others realize through them; still, if postures of the body are to be enjoined we feel that they should be such as may fittingly represent the interior states which they are presumed to stimulate.

Viewing these offices as a whole there is one further criticism which we are disposed to make. As we go through them they at once impress us as over-weighted with detail. They lack in the important element of simplicity. It seems to us that fewer details would increase the emphasis of each, and add not a little to the general impressiveness of the entire service.

The volume is not without its many excellences, however, and we are especially glad to commend it to the careful study of all who are immediately interested in the revision and improvement of the books of worship now in use.

Degrees, Influx, and Ultimates.*

This sixth volume of the New-Church College Lectures we welcome to a worthy place with its predecessors. The purpose of these courses is "to provide a treatment which, while academic, is yet popular, of the deeper subjects of New-Church theology and philosophy, or of any subject of the day on which the New-Church teaching is calculated to throw clear and certain light." The subject chosen by Mr. Drummond, "Degrees," with the two subjects which belong with it, namely, "Influx and Ultimates," may be considered the most abstract and difficult to present, but withal the most useful; for as Swedenborg himself says, "Nothing of real truth about causes can become known without a knowledge of degrees." The task has been accomplished with admirable facility. The little volume serves as an excellent epitome of the doctrine, and at the same time states it so clearly, and illustrates it so abundantly as to make it interesting. The following extract not only shows the author's enthusiasm for his subject, but serves as an example of his lucid style, and of the way he enlivens his lectures:—

> It is pre-eminently the doctrine of unification. It throws its net over the universe, and leaves nothing out of its draught. It is a whole philosophy of creation and of life. It is, indeed, very philosophy itself, for it is the prime investigator of essential causes. It is, moreover, the science of seeing things correctly, teaching us that if we would see things as they really are we must regard them not in separateness, but in their co-existence and correspondence; that is, in their relations. (p. 6.)

* *Degrees.* Three Lectures delivered at the New-Church College, London. By the Rev. Henry Gordon Drummond. London: James Speirs, 1 Bloomsbury Street. 1908. 66 pp. 12mo. Cloth, 60 cents. Paper, 40 cents.

The lectures go on to show how all things exist from the Creator, so separated from Him as not to be Himself, and still so constantly related to Him and to one another as to be kept in unity; and this by continual influx from the Lord, and from each successive plane of creation into the one beneath. But it can come only where there is a preparation to receive it — a capacity. This is skilfully illustrated by the operation of the senses. For instance:—

> The eye is opened from within, and disposed to avail itself of the conditions of the ether pressing upon it from without. Here, then, is the prepared condition into which the power of sight may flow. It is not the eye that sees, but the mind that looks through the eye; and the mind looks through the eye, not directly or continuously, as the eye itself might be supposed to look through a pane of glass, but discretely, by means of influx.
>
> It looks through the eye, as it smiles through the face, or speaks through the tongue, or writes through the hand, that is by influx of itself into these organs. (pp. 41, 42.)

The indispensable use of ultimates is shown, as that in which influx comes to an end, and from which a returning movement begins. This is illustrated by a rebounding ball, and by the flight of the boomerang, first; and by the steps of a ladder; and by spheres within spheres. From such simple mechanical illustrations the reader is gradually led to spiritual conceptions of causes dwelling within nature. Then we read:—

> The conclusion to which the mind is thus brought is a comparatively simple one. . . . The exercise of ordinary reason is sufficient. The only point that might escape. . . . is that effects not only indicate causes, but actually contain them. The two exist simultaneously together as one. . . . Body and spirit exist simultaneously, acting harmoniously together as one, although they occupy planes that are absolutely distinct. At the point of the material body, the spirit touches nature, and finds in it a material habitation; and the door of this habitation is a door between two worlds. (p. 51.)

The Church and Modern Life.*

In preparing this book, the author says that the thought of the young people has been constantly in mind. But he expects it to reach them through their pastors and teachers. Therefore, while aiming at the clearest and simplest forms of expression, he deals with

* *The Church and Modern Life.* By Washington Gladden. Boston: Houghton, Mifflin and Company. 1908. 221 pp. 12mo. Cloth, $1.25 net.

problems of universal interest. The "Root of Religion," which is the subject of his first chapter, he finds in the response of the human nature to the impressions made upon the mind and heart of man by the universe in which he lives. With primitive man it was the response of wonder and awe; but through the long tuition of the ages it has become the response of reason. Thus religion has become rational. Nature is instinct with reason, and the Reason revealed in Nature is another name for God. We read:—

> It is the immanent God, the Eternal Reason, who has been patiently disclosing Himself to us in the world round about us, and thus cleansing our minds from the crude and superstitious conceptions with which in our ignorance and fear we had invested Him. (p. 22.)

Thus, influenced too much by his studies of modern Evolution, Dr. Gladden has ignored the revelation of Eden and the fall of primitive man; and seems to know little of that influx into every soul which, from the beginning, makes God intuitively the ground of all rational thought of creation. For there is a deeper influx than that which he recognizes as the operation of the Holy Spirit, or the Divine Spirit of truth and revelation.

But it is not in nature that our author finds the full revelation of God; it is in humanity, and in perfect man. "The perfect Man appeared in this world nineteen hundred years ago; and the best that we know about God we have learned from Him" (p. 24). This is gratifying; but let us read on to see how much it means:—

> The manifestation of the life of God in Jesus Christ we call the Incarnation; and it was a manifestation so much more perfect than any other that the world has seen, that we do well to put the definite article before the word. Yet it is a mistake to overlook the fact that God dwells in every good man, and manifests Himself through him. (p. 25.)

It does not mean, then, that the Lord Jesus is different in kind from other men; but that He is only different in degree. We are sorry to find Dr. Gladden yielding to this Unitarian trend of the so-called evangelical churches.

In addition to nature and humanity thus defined, the Divine Spirit is recognized as a source of religion, always waiting upon the threshold of the thoughts and in the sub-conscious depths of the feelings to enlighten our understandings and purify our desires. The Bible is the record of the messages thus given to men. "We cannot too highly estimate the work that has been done by these sacred writings in

purifying our conceptions of God" (p. 27). This same Divine Spirit is with us to help us to the right understanding of the Bible and give us the message for our time:—

> With this great and growing revelation the church is entrusted. Its business in the world is to take this truth about God, this new truth . . . which God Himself, in the creation and through the incarnation and by the indwelling Spirit, has been clearing up and lifting into the light, and fill modern life full of it. This is the truth which modern life needs. Religion is a permanent fact, but its forms change with advancing knowledge. There are forms of truth which are suited to the needs of modern life. God Himself is always at work preparing the truth for present needs. It is the function of the church to understand this truth, and make it known in every generation. (p. 29.)

With this conception of the church in its relation to modern life the author finds Christianity superior to other religions in the conception of God given by the Lord Jesus; for the quality of every religion is determined by its conception of Deity (p. 48). Hence the missionary duty of the church to the world of to-day. Her business is to save the world. In doing this, worship is of first importance. And of importance next in order is social redemption; for there is no way of discovering that our relations are right with God except by observing how they affect our conduct with our fellowmen (p. 84). The relation of the church to the social order is so vital that any attempt to sever the bond must be fatal to the life of both. It is the business of the church to realize the kingdom of God in society; not, ordinarily, to construct social machinery, but to furnish social motive power. If this were a thoroughly Christian country there would be no willing workers in it who were poor (p. 141). Statistics show that the average yearly earnings of skilled labor is far too little for the support of a family. And the church is blamed for it not without some reason. The church has no right to be content with such a condition of society. The coming reformation will consist in the awakening of the church to its social responsibilities. (p. 147.)

> Nothing has been made plainer, during the recent exposures of social decay, than the fact that our social morality must have a religious foundation. Even the man on the street is ready to concede that no righteousness is adequate for the present emergency but that which springs from faith in a righteous God. And nothing is more needed, at this hour, than the deepening of men's faith in the great religious verities. (p. 167.)

A great revival of religion is needed; not that which puts the emphasis on the safety and welfare of the individual, but that which

exalts the social welfare by identifying the interest of each with that of all, and

> makes men see and feel that no salvation is worth anything to any man that does not put that man into Christian relations with his neighbors. Nothing but religion will do this for any man, and the religion which fails to do it is a spurious Christianity. (pp. 167, 168.)

This is the New Evangelism which is to effect the reconciliation of races; the pacification of industry; the moralization of business; the extirpation of social vice; the purification of politics; and the simplification of life.

And the most satisfactory thing in it all is the turning from the old methods of salvation by faith alone to a life of charity, which is everywhere emphasized, not only in this book, but in every effort to discover the New Evangelism, which is expected to redeem the world and at the same time the church itself. Not yet is there a recognition of the Lord in His Second Coming; for His human, as we have noticed, is not seen to be different in kind from that of other men; but there is, may we not believe, a preparation for it. For the central thought always seems to embody the two great commandments, love to God and love to men.

A Vision of Heaven.*

This pamphlet volume, which has indirectly reached us by the hand of a friend, claims to be the record of a veritable experience. In her preface, the author gives the following account of its origin:—

> The pages of this little volume contain no fancy sketch, written to while away an idle hour; but are the true, though greatly condensed, record of an experience during days when life hung in the balance between Time and Eternity, with the scales dipping decidedly toward the Eternity side.
>
> I am painfully aware of the fact that I can never paint for others the scenes as they appeared to me during those wonderful days. If I can only dimly show the close linking of the two lives — the mortal with the divine — as they then appeared to me, I may be able to partly tear the veil from the death we so dread, and show it to be only an open door into a new and beautiful phase of the life we now live.

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* *Intra Muros, or Within the Walls. A Dream of Heaven.* By Rebecca Ruter Springer. Author of "Beechwood," etc. David G. Cook Publishing Company, 36 Washington Street, Chicago. pp. 96. New Sabbath Library, No. 10. Paper. Price, 5 cents. By mail, 8 cents.

These closing words suggest the general feature of what follows that will at once appeal to and interest the intelligent New-Church reader. The spiritual world is everywhere set before us as the counterpart of this world, as possessing all the essentials of human living which pertain to the world that is now our home.

As forcibly illustrating this we may cite the following from the earliest experiences of "Mrs. Sprague" upon entering the other life as they are told by herself. She is met by her husband's brother, who has been deputed to introduce her to the new world and, after a little, he takes her to the home that has been prepared for her and her husband, who will by and by rejoin her. We quote the description only in part:—

Turning to the left, he led me, still through the beautiful marble columns that everywhere seemed substituted for door-ways, into a large, oblong room, upon whose threshold I stepped in wondering delight. The entire walls and floor of the room were still of that exquisite light gray marble, polished to the greatest lustre; but over walls and floor were strewn long-stemmed roses of every variety and color, from the deepest crimson to the most delicate shades of pink and yellow.

"Come inside," said my brother.

"I do not wish to crush those perfect flowers," I answered.

"Well, then, suppose we gather some of them."

I stooped to take one from the floor close to my feet, when lo! I found it was imbedded in the marble. I tried another with the same astonishing result, then turning to my brother I said:—

"What does it mean? You surely do not tell me that none of these are natural flowers?"

He nodded his head with a pleasant smile, then said: "This room has a history. . . . One day as I was busily working upon the house, a company of . . . boys and girls came to the door and asked if they might enter. I gladly gave assent, and then one of them said:—

"'Is this house really for Mr. and Mrs. Sprague?'

"'It is,' I answered.

"'We used to know and love them. They are our friends, and the friends of our parents, and we want to know if we may not do something to help you make it beautiful?'

"'Indeed you may,' I said, touched by the request. 'What can you do?'

. . . . . .

"At once the girls, all of whom had immense bunches of roses in their hands, began to throw the flowers broadcast over the floor and against the walls. . . . Then the boys each produced a small case of delicate tools, and in a moment all, boys and girls, were down upon the marble floor and busy at work. How they did it I do not know — it is one of the celestial arts taught to those of highly artistic tastes — but they imbedded each living flower just where, and as, it had fallen, in the marble, and preserved it as you see before you."

. . . . . .

"Precious children " I said, "how little I thought my love for them, in the olden days, would ever bring to me this added happiness here! How little we know of the links binding the two worlds!"

"Ah, yes!" said my brother, "that is just it. How little we know! If only we could realize while we are yet mortals, that day by day we are building for eternity, how different our lives in many ways would be! . . . We cannot be selfish and unloving in one life, and generous and loving in the next; the two lives are too closely blended — one but a continuation of the other. But come now to the library."

. . . . . .

My first sensation upon entering the room was genuine surprise at the sight of the books, and my first words were:—

"Why, have we books in heaven?"

"Why not?" asked my brother. "What strange ideas we mortals have of the pleasures and duties of this blessed life! We seem to think that death of the body means an entire change to the soul. But that is not the case, by any means. We bring to this life the same tastes, the same desires, the same knowledge we had before death. If these were not sufficiently pure and good to form a part of this life, then we ourselves may not enter. What would be the use of our ofttimes long lives, given to the pursuit of certain worthy and legitimate knowledge, if at death it all counts as nothing, and we begin this life on a wholly different line of thought and study? No, no; would that all could understand, as I said before, that we are building for eternity during our earthly life!"

All this is a large degree in harmony with what Swedenborg was permitted to tell us about the spiritual world and respecting the life led there. While it sounds very much like an imaginary picture drawn by one who had gained from external sources some knowledge of the life after death, we are not prepared to say that it may not be a substantially correct statement of what was seen and experienced through the temporary exercise of the opened spiritual senses. Indeed when we take into account the fact that what objectively appears to the visitor in the realm of spirit is likely to be affected by his subjective states, the presence of much in the book which is quite out of harmony with the authentic and rational teachings of the New Church is accounted for.

For example, the author has a glimpse of "the angels of God who have always lived in heaven" who have "glorious wings," while "those who have suffered and toiled and borne the cross below" appear just as seen here. She refers to "the reverence, love and adoration that all hearts gave to the blessed Trinity," and she refers to "the Temple which was 'filled with the glory of the Lord,'" while "celestial harpers sang" the hymn the last line of which is:—

"God in three persons — blessed Trinity."

And she gives a very full account of the Lord Jesus Christ as appearing in "glorified form" and preaching a discourse much as when on earth, and also of personal interviews which she and others had with Him.

These and similar features of the story may simply show how the religious misconceptions of the author tinctured what was seen in the state of vision.

In justice to the writer of the book we should say that, as it is here published, a "supplemental chapter" is added for the purpose of answering the many inquiries which came to her after sending out the first edition. Referring therein to the question repeatedly asked, "Was this a real experience, or merely a fanciful sketch?" she replies, after alluding to what has been already quoted from the preface of the story: "To me, at the time, it was as real as any experience in this life can possibly be." And the supplemental chapter ends as follows:—

> In conclusion I can only reiterate that I am no prophet, I am no seer; but in my inmost soul, I honestly believe that if the joys of heaven are greater, if the glories "Within the Walls" are more radiant than I in my vision beheld them, I cannot understand how even the immortal spirit can bear to look upon them.

We would only add that, however its origin may be explained, the book will prove an interesting study to those who are thoroughly familiar with the perfect philosophy of life in the realm of spirit as brought to us by Swedenborg.

Babes Unborn.*

With the general purpose of this little volume, we are in hearty sympathy. That the legitimate and proper outcome of marriage is the birth of offspring, that wherever it is possible motherhood should accompany wifehood, as both a privilege and a duty, that the large family is always a blessing where the parents stand ready wisely to coöperate with the Divine Providence in meeting and caring for the children given them; — with all this, as here taught and implied, we

* *Babes Unborn, or Families of the Faithful.* By the Rev. G. W. Savory. Published by The Order of the Orange Blossom, Claremont, Los Angeles County, Cal. Price, 25 cents.

are in entire accord. We feel, however, that in his earnest emphasis of these features of marriage the author fails to give adequate place to other uses of marriage not less real or important. We are clearly taught in the New Church that true marriage love — the love that so unites the man and the woman whom it draws together that they cease to be two and become one, or, as the letter of the Word expresses is, that "*their* name" becomes "Adam, or man" (GEN. v. 2) — that this love is the most exalted of all loves. It is closely allied with the love of offspring, but is far above it. It may be present where the blessing of natural offspring is denied, but it cannot be present where that blessing is voluntarily refused and put aside.

This omission seems to us the chief weakness of the volume before us. So strongly is it insisted that "it is the duty of all men and women to marry in order to rear families" that the reader is somewhat in danger of being left with the impression that marriage has no other significance or use. We do not presume this to be the author's view, but we feel that the possibility of conveying such an impression should have been more carefully guarded against.

On the other hand, we are glad to commend all that the author says concerning greater frankness of speech with respect to what pertains to marriage, especially on the part of parents in responding to the natural inquiries of their children.

The book, which takes the form of a conversation between a grandmother who has borne and brought up a family of twelve children, and a granddaughter who is on the eve of marriage, affords the opportunity for the desultory treatment of many phases of the general subject, and for this reason it is likely to hold the interest of the ordinary reader where a more abstract and connected treatise would fail to do so. Incidentally, also, it presents, often in a striking way, not a few New-Church truths respecting the nature of the Divine Word, the character of the life after death, the ministry of angels, etc. While it is a volume that the thoughtful will read with discrimination and not without occasional reservation of opinion, we trust that it will have a wide circulation, for the subject with which it deals is a most important one.

GENERAL INDEX TO THE INTELLECTUAL REPOSITORY, — ADVANCE NOTICE.

WE are heartily glad to call the attention of the readers of the REVIEW to the completion of the "General Index to the *Intellectual Repository* and other New-Church Magazines published in England from 1790 to 1881," in the preparation of which the Rev. and Mrs. Arthur Faraday, of Snodland, England, have been for some years engaged. The work contains between twenty-three and twenty-four thousand items, and when printed it is expected to make a volume of about 450 pages, large octavo.

Of the value of such an Index we can hardly speak too strongly. Wherever files, or even partial files, of these periodicals are to be found, it at once makes easily available a store of rich material, including not only interesting personal and historical items and facts, but careful and able studies of subjects that are coming before us to-day in much the same guise as in the past.

We are gratified to learn from the publisher that the inception of the present work was due to a suggestion of the former editor of the REVIEW. And we can well understand that Dr. Wright's suggestion sprang from his intimate experience in connection with the greatly appreciated general indexes to the two series of our own *New Jerusalem Magazine*, one of which was compiled by himself.

The English Index will go to the printers as soon as two hundred and fifty copies are subscribed for. In an enterprise of this kind there is, of course, no pecuniary profit. No proceeds can be realized that will at all compensate for the great labor that has been given to it. The subscriptions are simply to ensure the publication of the results of this labor, thus making these results available for the intended use. The names of subscribers may be sent to Mr. Charles Higham, 169 Grove Lane, Camberwell, London, S. E., or, if more convenient, they will cheerfully be received and forwarded by the publishers of the REVIEW. The price of the work will be one guinea, post free, or $5.50.

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